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THE
AYENBITE OF INWYT.

THE
AYENBITE OF INWYT

WRITTEN IN

THE DIALECT OF THE COUNTY OF KENT

BY DAN. MICHEL OF NORTHGATE

"

IN THE YEAR 1340

NOW FIRST PRINTED FROM THE AUTOGRAPH MS. IN THE BRITISH MUSEUM.

LITERATURE OF
EDITED BY CALIFORNIA

THE REV. JOSEPH STEVENSON, M.A.

VICAR OF LEIGHTON BUZZARD.

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AYENBITE OF INWYT.



ROEBURGHE CLUB.



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P R E F A C E.

ALTHOUGH the “Ayenbite of Inwyt” is here presented to the reader in a dress which is purely and emphatically English, yet the work itself has no claim to an English origin. It is an adaptation, or perhaps rather a translation, from a French moral treatise which was composed in the year 1279, for the use of Philip the Second, King of France, by his confessor Frère Lorens, or, as he is styled in Latin, Laurentius Gallus, of the Order of the Friars Preachers.*

This French original occurs under a variety of designations. Its most correct title is “Le Somme des vices et de vertues,” but it is sometimes styled “Li libres roiaux de vices et de vertus;” sometimes “Le Miroir du monde;” sometimes “Le livre des Commandemens;” but more commonly “La somme le roi.”

In the British Museum there are at least two copies of the original French. The former of these, Cleopatra, A. v., is a quarto volume elegantly written upon vellum, about the year 1300; the second, the Royal MS. 19 C. ii. is of a somewhat later date, and may be referred to about the year 1330. In both these manuscripts there occurs a note at the end, in which it is stated that the work was compiled for the use of Philip the Third of France, by a Friar Preacher, in the year 1279.

* See Hist. Littér. de la France, xix. 397.

In both of these copies the text begins with the words, “Le premier commandement que Dieu fist et commanda est cestui,” corresponding with p. 2 of the text here printed. And they both end thus: “que nous maint en sa compaignie, la ou est perdurable vie. Amen ;” as at the bottom of p. 210.

The French work was exceedingly popular in France during the middle ages. The authors of the *Histoire Littéraire* state that no less than twenty-four copies of it are to be found in the Bibliothèque du Roi; probably others occur elsewhere. There are also three copies of a Provençal version; one in Flemish (of which three printed editions appeared in the fifteenth century); one in Catalan; two in Spanish (according to Quétif and Echard, but which the authors of the *Histoire Littéraire* could not trace), and one in Italian.

A portion of the French work, that namely which treats of the vices and virtues, was printed at Paris by Antoine Vérard; but without date.

It is, however, with the English versions of this treatise that we are most concerned. Besides that which is here printed, there are at least two others which deserve notice.

The earlier of the two was executed about the end of the fourteenth or the beginning of the fifteenth century, a copy of which is among the Additional Manuscripts in the British Museum (No. 17,013), where it bears the title of “þe boe of vices and vertues.” It is a folio volume, written upon vellum, without any indication of the place where written, or the time when, or the person by whom, the version was executed. The language is apparently that of one of

the midland counties. It begins thus : “ þe firste comaundement þat God comandede was þis þou ne schalt not have divers goddes, þat is to seie, þou ne schalt have no God but me, ne honoure, ne serve, ne þou ne schalt putt þyn hope principali in no creatur.”

The Bodleian MS. 283 (formerly NE. E. 7. 7,)* is a manuscript of considerable interest in the present inquiry, not so much from the text which it affords, as from the exceeding merit of the pen-and-ink drawings with which it is illustrated. It is not easy to do justice, in a description, to the invention which is exhibited in their conception, and the taste with which they are executed. The artistic feeling which pervades the whole is truly admirable. The manuscript (with which they are contemporary) may probably be referred to about the year 1410, or perhaps a little later. It is entitled “The mirroure of the worlde that some calleth vice and vertu.” A note at the end tells us that “A frere off the ordre of prechoures made and compiled this booke open the Gospelle and open Holy Scripture and auctorities of Seintes atte the requeste of Kynge Phelip of Fraunce in the ȝere of our Lorde M. ij^c. iiiij^{xx} and ix. Deo gratias.” It is divided into 187 chapters.

The next version is that made by Caxton, which appeared under the title of “The book ryal, or the book for a kyng.” Caxton took many liberties with his original, and prefixed to it a long introductory passage explanatory of the four laws which have been in operation in the

* No. 2338 in Bernard’s general catalogue. It is in large folio, written upon strong, thick paper, each gathering of which is stitched within a vellum wrapper. It is much to be regretted that no trace exists which enables us to decide as to the place where, the time when, or the person by whom this interesting volume was executed. The drawings are worth the notice of all who are interested in the history of art.

world since its creation, namely, the law of nature, the law of concupiscence, the law of Moses, and the law of love and of grace. It is unnecessary to follow Caxton through these supplemental statements.

The earliest, and by far the most interesting, English version, however, is that which is here for the first time printed. It was completed, as its author informs us, in the year 1340, and we have his own authority for stating that it is written in the common dialect of the county of Kent. The object which the translator, “*dan Michel of Northgate, anc brother of the cloystre of Sauynt Austin, of Canterberi,*” had in view in adopting this course, is one which is worthy of all remembrance. In writing this book “*mid Engliss of Kent,*” he aimed at providing “*lewedē men*” with the means of knowing their duty and doing it; and he here supplied them with a manual of instruction, which (making due allowance for some exaggerated statements on the one hand, and some defective teaching on the other) could not but have made its readers better men and better Christians, and we do willing honor to Dan Michael for being among the first of those good men who taught Englishmen, in their own language, their duty to God, their neighbours, and themselves.*

* The following version of the Lord's Prayer and of the Ave Maria, written doubtless for the purpose of being committed to memory by the Kentish population of the time of Edward the Third, are the production of the same author.

Vadre oure þet art in hevenes yhalȝed by þi name cominde þi riche yworþe þi wil ase inc hevene and inc erþe bread oure eche dayes yef ous to day and vorlet ous oure yeldinges ase and we vorleteþ our yelderes and ne ous led naȝt into vondinge ac vri ous vram queade. Zuo by hit.

Hail Marie of þonke vol. Lhord by mid þe yblissed þou inc wymmen and yblissed þet ovet of þine wombe. Zuo by hit.

Of Dan Michael we know nothing more than what he has told us in the following memorandum, and on the first and last pages of his treatise:—“*þis boc is Dan Michelis of Norþgate, ywrite an Englis of his oȝene hand þet hatte Ayenbite of Inwyt. And is of þe bochouse of Saynt Austines of Canterberi, mid þe lettres C. C.*”

It is chiefly in a philological point of view, however, that the “Ayenbite of Inwyt” commands our attention. It presents numerous illustrations of the middle English, which are of great importance to all who are interested in the history of our language, and the value of which will become still further recognised when a dictionary of our early and middle English shall be compiled.

In another respect the following pages are highly valuable. They afford us the means of solving what has hitherto remained a problem in the history of the language of our nation; the origin, namely, of the Kentish population, and of their dialect. It will be remembered that in his account of the distribution of the various tribes which peopled England at the period of the Saxon invasion, the venerable Beda states that Kent was occupied by the Jutes, whom he distinguishes from the Saxons and the Angles. If these Jutes constituted a nation distinct from the Saxons and Angles, it might fairly be inferred that traces of this difference of origin would exist in the language spoken in the locality in which they were planted. “The Ayenbite of Inwyt” disproves the assumption of any such separate origin. The language exhibits traces, indeed, of a local individuality of character, but nothing to imply a radical difference either in its structure or its vocabulary. It establishes the accuracy of the conclusions at which the able historian of the English Lan-

guage* had already arrived in his examination of this question connected with the origin of the Kentish population, and an analysis of its language converts into a certainty the inferences to which his historical inquiries had conducted him.

J. STEVENSON.

Leighton Buzzard, 15th April, 1855.

* See "The English Language," by Dr. R. G. Latham, § 16, pp. 10—13, ed. 1850.

þE VORE SPECHE.

Almiȝti God yaf ten hestes in þe laȝe of Jewes þet Moyses onderving ine
þe helle of Synay ine two tables of ston þet were iwrite mid Godes vingre.
and him zself efter his beringe ine his spelle het hise healde and loki to
ech man þet will by iborȝe. And huo þat agelt ine enie of þe ilke hestes
him ffell þerof vorþench and him ffriive and bidde God merci yef he wyle
by yborȝe.

þis poc is ywrite
Vor Englissē men þet hi wyte
How hi ffolde ham zelvē ffriive
And maki ham klene ine þise live.
þis poc hatte huo þet writ
AYENBITE OF INWYT
A verst byeþ þe Hestes Ten
þet loki ffolle alle men.

þE VERSTE GODES HESTE.

þe verste heste þet God made and het is þis þou ne selt habbe vele godes. þet is to zigge þou ne sselt habbe God bote Me ne worffipie ne servi And þou ne sselt do þine hope bote ine Me. vor þe ilke þet deþ his hope heȝliche ine sssepþe zenegeþ dyadliche and deþ aye þise heste. Zuiche byeþ þe ilke þet worffipeþ þe momenes and makeþ hire god of sssepþe huich þet hit by.

Aye þise heste zeneȝeþ þo þet to moche lovieþ hire guod. gold oþer zelver oþer oþre þinges erþliche Huo þet ine þise þinges agelteþ zetteþ zuo moche hire herte and hire hope þet hi voryeteþ hire sssepere an leteþ Him þet alle þise guodes ham lenþ And þervore he ssfolden Him servi and þonki and toppe alle þinges lovie and worffipie alzuo þe tekþ þis verste heste. ✓

þE OþER GODES HESTE.

þe Oþer Heste ys þellich þou ne sselt nime Godes name in ydel. þet is to zigge þou ne sselt zuerie vor naȝt and wyþ oute guode scele þet our Lhord him zelv ous vorbyet ine his spelle þet me ne zuerie ne by þe hevene ne by þe erþe ne by oþre sssepþe þaȝles ine guode skele me may zuerie wyþoute senne ase ine dome huer me okseþ of þe zoþe. oþer out of dome in oþre guode skele and clenliche and skelvolliche. Ine none oþre manyere ne is no riȝt to zuerie and þervore huo þet zuereþ wiþoute skele þane name of our Lhorde and vor nazt yef he zuereþ vals be his wytinde he him vorzuereþ and deþ to ayans his heste and zuerþ dyadliche vor he zuerþ ayens inwyt þet is to onderstonde huanne he him vorzuerþ be þoȝte and be longe þenchinge Ac þe ilke þet zuereþ be his wytinde and alneway vor naȝt oþer vor some skele kueade naȝt kucadliche ake liȝtliche and wyþoute sklaundre zuereþ liȝtliche þales þe wone is kucadvol and may wel wende to zenne dyadliche bote yef him ne loki Ac þe ilke þet zuereþ hidousliche be God oþer be his Halȝen and him to breȝþ and zayþ him sclondres þet ne byeþ naȝt to zigge þe ilke zeneȝeþ dyadliche. ne he ne may habbe skele þet he him moȝe excusi and þe ilke þet mest him woneþ to zuerie mest zenegeþ. ✓

þE ÞRIDDE GODES HESTE.

þe þridde heste is þellich Loke þet þou halȝi þane day of þe sabat þat is Zaterday þet is to zigge þou ne sselt do ine þe day of þe sabat [Zeterday] þine nyedes ne þine workes þet þou miȝt do ine oþre dayes Ac þou sselt þe resti vor betere þe yerne to bidde and to serve þine sslepere þet him restede þane zevende day of workes þet he hedde ymad ine þe zix dayes bevore ine huichen he made the wordle an ordayne[n]de [diȝte]. þis heste volueþ gostliche him þet lokeþ be his miȝte þe pays of his inwyt God vor to servi more holylaker þanne [þis wordle.] þis word Zeterday þet þe Iurie clepeþ sabat in as moche worþ ase rest.

þis heste ne may non loki gostliche þet by ine inwyt of dyadliche zenne vor zuich inwyt ne may by yne rest þer huyle þet he is ine zuich stat. And ine þe stede of þe sabat þet was straytliche ylocked ine þe Yalde Laȝe zet holi cherche þane Sonday to loky ine þe Newe Laȝe vor our Lhord aros vram dyaþe to lyve þane Zonday an þervore me ssell him loky and vreȝie zo holyliche and by ine reste of workes oþe þe woke and more of workes of zenne and yeve him more to gostliche workes and to Godes servise and þenche ane his sslepere and him bidde and þonky to his guode and huo þet brekþ þane Zonday and þe oþre heȝe festes þet byeþ yzet to loky ine Holi Cherche zenegeþ dyadliche vor he deþ aye þe hest of God to vore yzed and of Holi Cherche bote yef he by vore zome nyede þet Holi Cherche granteþ Ac more zenegeþ þe ilke þet dispenderþ þane Zonday and þe festes ine zenne and ine hordom and in oþre zennes aye God. þise þri hestes diȝteþ ous to Gode specialliche.

✓ þE VERþE GODES HESTE.

þe verþe heste is þellich Worßipe þine vader and þine moder vor þu sselt libbe þe lenger yne yerþe. þis heste ous amonesteþ þet we ous loky þet we ne wreȝbi vader ne moder wytindeliche and huo þet onwreȝeþ his vader and his moder be his wytinde oþer ham missayþ oþer wreȝþeþ mid kueade zenegeth dyadliche an brekþ þise heste.

Ine þise ilke heste is onderstonde þe worþſſipe þet we ffolle bere to our vaderes gostliche þet is to þam þet habbeþ þe lokingge ous to teche and ous to chasti ase byeþ þe overlinges of Holy Cherche. and þo þet habbeþ þe lokinge of oure zaules and of our bodyes and huo þet nele bouȝe to ham þet habbeþ þe lokinge of him huanne hi techeþ þet guod þet me is yhyalde to done zenegeþ kueadliche and zuych may by þe unboȝsamnesse þet his is dyadlich zenne. ✓

þE VIFTE GODES HESTE.

þe vifte heste is þellich þou ne ffelt slaȝe nenne man. þis heste vorbyet þet non ne ffell slaȝe oþren vor awrekinge ne vor his guodes oþer vor oþre wycked skele vor þet is senne dyadlich þaȝles vor to slaȝe þe misdoeres riȝt vor to donne and loki and vor oþre guode skele hit is guod riȝt by þe laȝe to him þet ffell hit do and yhyealde is þerto.

Ine þis heste ys vorbode zenne of hate and of wreþe an of grat ire vor also zayþ þe writinge þe ilke þet hateþ his broþer he is manslaȝþe ase to þe wylle and zenegeþ dyadliche and þe ilke þet bereth longe wreþþe ayens oþren vor zuich wreþe long yhealde and byvealde ine herte is ine wreþe and ine hate þet is dyadlich zenne and aye þise heste And yet zenegeþ he more þet deþ oþer porchaceþ ffame oþer harm to oþren wrongliche oþer is ine rede and ine helpe vor to do harmi oþren him to awreke þaȝles wreþe oþer onworþnesse þet geþ liȝtliche wiþoute greate wille an wilninge vor to harmi oþren ne is naȝt dyadlich zenne. ✎

þE ZIXTE GODES HESTE.

þe zixte heste is þellich þou ne ffelt do hordom þet is to zigge þou ne ffelt naȝt wilni velaȝrede vleffliche wyþ oþre manne wyf.

Ine þise heste ous is vorbode alle zenne of vleffe þet ine cleþeþ gene-ralliche lecherie þet is on of þe zeven dyadliche zennes þaȝ þer by zome bronches þet ne byeþ naȝt dyadlich zenne ase byeþ manie arizinges of vleffe þet me ne may naȝt all bevly and þo we ffell naȝti and wyþdraȝe ase moche ase we may naȝt vor to norici hit ne porchaci oþer be to moche mete oþer drinke oþer be evele þoȝtes to longe yhyealde

oþer be kueade takinges vor ine suiche þinges me may habbe harm of zaule. Ine þise heste is vorbode alle zennen aye kende ine huet manere hy byeþ ydo oþer ine his bodie oþer ine oþren.

✓þE ZEVENDE GODES HESTE.

þe zevende heste is þellich þou ne ffelt do none þiefþe. þis heste ous vorbyet to nimene and of-yhealde oþre manne þing huet þet hit by be wyckede skele aye þe wyl of him þet hit oþþ.

Ine þise heste is vorbode roberie þiefþe stale and gavel and bargayn wiþ oþren vor his oȝen to habbe. And þe ilke þet deþ aye þis heste is yhyalde to yelde þet he heþ of oþre manne kueadliche yef he wot to huam and yef he not he is yhyalde to yeve hit vor Godes love oþer to done by þe rede of holi Cherche vor he þet wyþhalt oþre manne þing mid wrong be kueade skele zenegeþ dyadliche bote yef he hit yelde þer ha ffel yef he hit wot and more hit do oþer yef he ne deþ by þe rede of holy Cherche. ✓

þE EȝTENDE GODES HESTE.

þe eȝtende heste is þellich. þou ne ffelt zigge none valse wytnesse aye þine emcristen.

Ine þise heste ous ys vorbode þet we ne lyeȝe ne ous vorzuerie ne ine dome ne wyþoute dome vor to do harmi þine emcristen and þet me ne lede nenne in wytnesse vor to ampayri his guode los oþer his grace þet he heþ vor þet is dyadlich zenne To ayens þise heste doþ þo þet misziggeþ guode men behinde ham be hire wytinde and by kueadnesse þet me clepeþ þe zenne of detraction and þo also þet herieþ þe kueade and hire deades of hire kueadnisse and of hire folies ywyte oþer yroȝe oþer yherd þet is zenne of blendigge oþer of lozengerie huanne me hit zayþ tovore ham oþer valshede oþer ly singes huanne he þet me spekþ of ne is naȝt present vor alle þos byeþ valse wytnesses. ✓

þE NEZENDE GODES HESTE.

þe nezende heste is þellich þou ne ffelt naȝt wylni þine neȝybores wyf

ne his wylni ine þine herte þet is to zigge þou ne ffelt naȝt consenti to do zenne mid þine bodye.

þis heste vorbyet to wylni mid wyl of herte to habbe velaȝrede vlefflich mid alle wyfmen out of spoushod and þe kueade tocnen wiȝoute þet byeþ ymad vor to draȝe zenne ase byeþ kueade wordes of zuyche manere oþer yefþes oþer kueade takinges And þe difference of þise heste mid þe zixte above yzed zuo is þet zixte heste vorbyet þe deade wiȝoute ac þis vorbyet þe grantinge wyȝinne vor þe grantinge to habbe velaȝrede vleffliche mid wyfmen þet is naȝt his be spouse ys zenne dyadlich be þe dome of Godes spelle þet zayþ Huo þet ziȝþ ane wifman and wylneþ hir ine herte he heþ yzeneȝed ine hyre ine his herte þet is to zigge wyþ aperte wylnigge and mid þoȝte.

þE TENDE GODES HESTE.

þe tende heste is þellich. þou ne ffelt naȝt wylni þing þet is þine nixte. þis heste vorbyet wyl to habbe oþre manne þing by wyckede scele.

Ine þis heste is vorbode envie of oþre manne guode oþer of oþre manne grace vor þe ilke envie comþ of kueade covaytise vor to habbe þet guod oþer þe ilke grace þet he yziþ ine oþren and þe ilke covaytise huanne þe consentement and þe þoȝtes þer to is dyadlich zenne. and aye þise heste þaȝles lite covaytise to habbe oþre manne þing wy [by?] guode scele ne is no zenne and yef þer is any kuead arizinge wiȝoute wylle and wiȝoute grantinge to harmi oþren hit ne is no zenne and yef þer is zenne hit is liȝt zenne.

þis byeþ þe ten hestes huer of þe þri verste ous diȝt wel to God þe oþre zeven ous diȝt to oure nixte. þise ten hestes byeþ to eþen þet heþ scele and elde yhyealde to comme and to done vor huo þet deþ þerteyens be his wytinde zeneȝeþ dyadliche. ✓

þE TUELFF ARTICLES OF þE CRISTENE BELEAVE.

þyse byeþ þe tuelf Articles of þe Cristene Byleve þet ech man Cristen ffell yleve stedevestliche vor oþerlaker he ne may by yborȝe huanne he

heþ wyt and scele and þerof byeth tuelf by þe tale of þe tuelf Apostles þet hise zette to hycalde and to loky to alle þon þet wyleþ by ybore. þanne þe verste belongeþ to þe Vader þe zevende to þe Zone the verþe to þe Holi Gost vor þet is þe byginninge of the beleave. Y leve ine þe Holy Trinite. þet is ine þe Vader and ine þe Zone and ine þe Holy Gost on God in þri persones Alle þise articles byeth ycontyened ine þe Credo. þet þe tuelf Apostles made huerof ech zette his.

þe verste article is þellich. Iche beleve ine God þe vader Almiȝti fseppere of hevene and of erþe. þis article zette saynte Peter. þe oþer article belongeþ to þe Zone aze to his godhede þet is to zigge þet he is God and is þellich Ich beleve ine Yesu Crist oure Lhord Godes Zone þe Vader ine alle þinges þet belongeþ to þe godhede an is onlepi þing mid þe Vader bote of þe Persone þet is oþer þanne þe Persone of þe Vader þis article zette Sayn Jon þe godspellere. þe þridde article and the vifte þet volþeþ after belongeþ to þe Zone ase to þe manhode þet is to zigge ase þet he is man dyadlich þanne mid þe þridde article is ycontened þet he wes ykend of þe Holi Gost and ybore of þe mayde Marie. þet is to onderstonde þet he wes ykend ine þe mayde Marie be þe dede and by þe virtu of þe Holi God and noþing of dede of man and the mayde Marie blefte evre mayde an yhol bevore and efter. þis article zette zayn Jacob sayn Jonnes broþer. þe verte article belongeþ to his passion þet is to zigge þet he þolede dyaþ onder Pouns Pilate þet wes paen and demere ine þo time ine Jerusalem by þe Romayns. onder þo demere wes Jesu Crist ydemd wyþ wrong to þe biddinge of þei kueade Jeus and ydo a rode and dyad and ydo into beriels. þis article zette saynt Andreu. þe vifte article zuo is þet ha wente into helle after his dyaþe vor to draȝe þannes and to delivri the zaules of þe holi vaderes and of alle þon þet vram þe ginnigge of þe wordle storve in zoþ and guode byleave and ine hope þet hi ssolden by yborȝe be him vor þe zenne of the verste manne hit behovede þet alle wenten into helle and þere abyde þe guode ine zikere hope þet Jesu Crist Godes Zone ssfolde come his to delivri be þet he hedde behote be his prophetis and vor þo scele wolde he after his dyaþe wende in to helle þet is to

onderstonde ine þo half þet were þe halȝen naȝt ine þo half þet were
 þe vorlorene þet weren dyade ine hire zenne and in hire misbileve.
 and þo ne draȝ he naȝt vor hi byeþ vorlore vor evremo. þis article zette
 saynt Philippe. þe xixte is of his arizinge þet is to wytene þet þanne
 þridde day after his dyaþe vor to volvelle þe wrtinges aros vram dyaþe
 to live and fleawede him to þe deciples and ham provede his arizinge
 ine vele maneres be vourt i daȝes. þis article zette Saynt Thomas. þe
 zevende article is þet þane vourtazte daȝe after his arizinge huanne he
 hedde y-yete mid his deciples tovore ham al aperteliche steaȝ into
 hevene þet is above alle fseþþe þet ys ine hevene alto Godes riȝt half þe
 Vader huer he him made. þis article zette seynt Bartholomeu. þe eȝtende
 article is þet he fsell come ate day of dome to deme þe dyade and þe
 libbinde þe guode and þe kueade and yelde to echen be þet he heþ
 of-guo ine þise wordle. þise byeth þe artikles þet belongeþ to þe
 Zone. þis article zette Seynt Matheu þe godspellere.

þe nezende article and þe þri laste belongeþ to þe Holi Gost and
 is þellich. Ich beleve ine þe Holi Gost. þis article akseþ þet me leve
 þet þe Holi Gost is þe yefþe and þe love of þe Vader and of þe Zone
 huerof comþ al þe guod of grace and þet he is onlepi God an onlepi
 þing mid þe Vader and þe Zone bote þe Persone þet is oþer þanne
 þe Persone of þe Vader and of þe Zone. þis article sette saynt Jacob
 zaynte Simones and saynt Jude broþer.

þe tende article is þellich. Ich yleve holy cherche generalliche and
 þe mennesse of halȝen þet is to zigge þe velaȝrede of alle þe halȝen
 and of alle þe guode men þet byeþ and ffolle by al to þe ende of þe
 werdle and weren zeþþe þe ginnigge togidere ine þe bileave of Jesu
 Crist. And ine þise article byeþ onderstonde þe zeve sacremens þet
 byeþ ine holy cherche þet is to wytene. cristninge conferminge þe
 sacrament of þe wyefde ordre spoushod þe holy ffrifte and þe last
 anoylinge. þis article zette sayn Simoun.

þe enlefte is to leve þe lesnes of zenne þet God yefþ be þe virtue
 of his holi sacremens þet byeþ ine holi cherche. þis article zette sayn
 Jude.

þe tuelfte article is to leve þe general arizinge of bodye. and þet lif wyþoute ende. þet is þe blisse of paradis þet God ssell yeve to ham þet hit habbeþ of-guo be guode beleave and be guode workes. þis article yefþ to onderstonde his contrarie þet is þe pine wyþoute ende þet God heþ agrayþed to þe vorlorene. þis article ssell by onderstonde ine zuyche manere þet ech by he guod by he kued ssel by atc day of dome arered vram dyaþe to lyve ine his oȝene bodye huer he ssel habbe an. and ondervonge his mede ine bodye and ine zaule be þet he heþ of-guo ine þise live. and þervore ssolle þe guode at þo daye ine body and ine zaule by ine lif wyþ oute ende and the kueade vorlore everemo ine bodye and ine zaule. þis article zette Saynt Maȝþi.

OF ȦE FFEAWUNGE ȦET SEINT JON ȦE GODSPELLERE YZEþ.

Mi lhord sanyn Ion ine Ȧe boc of his ffeawinges þet is ycleped Ȧe Apocalipse zuo zayþ Ȧet he yzeȝ a best Ȧe com out of the ze wonderliche idȝt. and to moche dredvol. vor Ȧet bodi of Ȧe beste wes ase lipard. Ȧe vet weren of bere. Ȧe Ȧrote of lioun. and hit hedde zeve heveades and ten hornes and ope the ten hornes ten coronues. and yzeȝ Saint Jon Ȧet Ȧe ilke kueade best hedde miȝte of him zelve to viȝte wyþ Ȧe halȝen an his to overcome and to overmaistri Ȧis ilke best zuo wondervoll and zuo ycounterfeted and zuo dredvol betocneþ Ȧane dyevel Ȧet com out of Ȧe ze of helle Ȧet is vol of alle zorȝe and of alle biternessee. Ȧet bodi of Ȧe beste ase zayþ saint Jon zuo wes ylich to Ȧe lipard vor Ȧet ase Ȧe lipard heþ divers colurs zuo heþ Ȧe dyevel diverse maneres of waytinges and of contac vor to gily and vor to vondi Ȧe volc. Ȧe vet weren ilich Ȧe vet of bere vor ase Ȧe bere Ȧet heþ Ȧe strangþe ine Ȧe vet and ine Ȧe armes halt strangliche and vint Ȧet he heþ onder his vet and Ȧet he beclepþ alsuo deþ Ȧe dyevel ham Ȧet he heþ beclept and overþrawe be zenne. Ȧe Ȧrote wes of lion vor his greate cruelete Ȧet al wyle vorȝuelze.

ȦE TOKNEN OF THE HEAVEDEN OF ȦE BESTE.

Ȧe zeve heavedes of Ȧe beste of helle byeþ Ȧe zeven havedliche zennes be huichen Ȧe dyevel draȝþ to him ase al Ȧe wordle. for onne aþe yvalþ

þet me ne valþ into þe þrote of zome of þe zeve heauedes. and þervore zayþ wel Saynt Jon þet hit hedde miȝte aye þe halȝen. vor in erþe ne ys zuo holi man þet moȝe parfitliche bevly alle þe maneres of zenne þet of þise zeve hevedes comeþ wyþ oute special privilege of grace also hit wes ine þe mayde Marie oþer ine zome oþren be special grace þet he hedde of God. þe ten hornes of þe best betokneþ þe geltes of þe ten hestes of our Lhorde þet þe dievel purchaceþ al so moche ase may by þe zeven bevore yzed zennen. þe ten corounes above betokneþ þe overcominge þet hit heþ above alle zenvolle vor þet he deþ his agelte ine þe ten hestes.

þET VERSTE HEAVED OF ÞE BESTE.

þet verste heaved of þe beste of helle ys þrede. þet oþer is envie. þe þridde wreþe. þe verþe sleauþe þet me clepeþ ine clergie accidye. þe vifte icinge in clergie avarice oþer covaytise. þe zixte glotounye. þe zevende lecherie oþer luxurie. Of þise zeve heavedes comþ ech manere zenne and þervore hi byeþ ycleped haved-zennes vor þet hi byeþ heaved of alle kueade and of alle zennes and ginninge of alle kueade be hy dyadliche be hy venial. þanne ech of þe ilke zeven him to-delþ ine vele halves. And verst we willeþ zigge of þe zenne of prede vor þet wes þe verste zenne and þe aginninge of alle kueade for prede brek verst velaȝrede and ordre huanne Liȝtbere þe angel for his greate vayrhede and his greate wyt wolde by above þe oþre angeles and him wolde enmi to God þet hine zo vayr an zuo guod hedde ymad. And þervore he vil vram hevene and becom dyevel and he and al his velaȝrede. Him anlikneþ alle proude þet velaȝrede and ordre of men ondeþ and brekþ huanne hy wylleþ by above oþren. and more be alozed and ypreyzed þenne eni oþer þet betere byeþ worþ.

ÞE MYȝTE OF PREDE.

þis zenne of prede ys to dredvol. vor hi ablent men zuo þet hi ham zelve ne knaweþ ne ne zyeþ þet is þe wel strang and þe wel special ald to þe dyevele huer of he begyleþ þe heȝe men and þe vayre and þe riche

and þe wyse and þe hardi and worþvolle and generalliche ech manere of volk ac specialliche þe greate lhordes zuo þet hi ham zelve ne knawyþ ne yzeþ hire misdedes ne hire folies ne hire wyttes. þanne is hit þe meste periluse ziknesse þet is of oþren vor zoþe he is ine grat peril to huam alle triacle went in to venym. Also deþ techinge and chastisement to þe proude vor þe more þet me him wynimþ and blameþ and chasteþ þe more he him wreþeþ and þe more him wereþ. Prede is þe dyevles oþe doþter þet heþ grat del ine his kende. Prede werreþ wyþ God of his guode and God þrauþ doun prede and werreþ wiþ him. Prede is king of wyckede þeawes. hy is þe lioun þet al vorzuelþ. prede astruþ alle þe guodes an alle þe graces and alle þe guode workes þet byeþ ine manne vor prede makeþ of elmesse zenne and of virtues vices and of guode workes huer of me ffolde begge hevene maker wynne helle. þis zenne is þe verste þet asayleþ þane kniȝt oure Lhorde and huan last let vor huanne he heþ alle oþre kuedes overcome þanne him asayleþ prede þe stranglaker.

HOU ME FSELL TODELE ÞE ZEVE BOȝES OF PREDE.

þis zenne him todelþ and spret ine zuo vele deles þet ouneaþe me may hise telle ac zeven principals doles þer byeþ þet byeþ ase zeve boȝes þet guoþ out and byeþ ybore of ane wyckede rote þanne þe verste boȝ of prede is ontreuþe þe oþer onworþhede þe þridde overweninge þet we clepeþ presumpcion þe verþe folebaryie þet we clepieþ ambicion þe vifte ydele blisse þe zixte ypocrisie þe zevende wyckede drede. To þise zeve diȝtinges belongeþ alle þe zennes þet byþ ybore of prede ac ech of þise zeve boȝes heþ vele smale tuyegges. þe verste boȝ of prede þet is ontreuþe he him todelþ in þri little boȝes huerof þe verste is kuead þe oþer worse þe þridde alþer-worst. þe on is voulhede þe oþer wodhede þe þridde renoynge. voulhede generalliche is ine eche zenne vor no zenne ne is wiþoute voulhede and zuo biginneþ alle zennes be voulhede. ac þe voulhede þet we spekeþ of hier specialiche þet comþ of prede and is a manyere of ontreuþe is a vice þet is ycleped ine clergie ingratitudo þet is voryetige of God and of his guodes þet me ne þonkeþ him naȝt ase me

ffolde do ne him ne yeldeþ þonkes of his guodes þet he ous heþ ydo. Vor zoþe he is wel vileyn and ontrewē avoreye his lhord þet alle guod him heþ ydo and him ne þonkeþ ac voryet and yelt him kuead vor guod and vileyne vor corteysye. þe ilke vileyne deþ man to God huanne he ne beþengþ him naȝt of þe guodes þet God him heþ ydo. and him deþ alneway and naȝt him þonkeþ ac raþre him of tewerreþ ine þet he useþ kueadliche and aye Godes wil. þet is wel grat vileyne as me þingþ þet grat guodnesse ondervagþ and ne dayneþ naȝt to zigge graþ þank and yet hit is more grat huanne me him vorzaȝþ oþer huanne me him voryet. ac þe ilke is to grat huanne eche daye ondervangþ þe guodnesses and eche daye yelt kuead vor guod. þe ilke þet þanne wel þangþ and ofte lokede to þe guodes þet God him heþ ido and deþ alneway and þet no guod he ne heþ þet God ne heþ hit him y-yeve ne guodes of kende ase vayrhede and helþe an strengþe of bodye an sleȝþe and naturel wyt avoreye þe zaule ne guodes of aventure ase richesses woffipe and heȝnesse ne guodes of grace ase byþ virtues and guode workes wel ffolde he þonki God of alle his guode vor guodnesse oþer askeþ.

✓ þe oþer ontrewþe þet comþ of prede is wodhede. me halt ane man wod þet is out of his wytte ine huam skele is miswent þanne wext ariȝt þe ilke fol and miswent and wel yzed wod þet wytendeliche and hardiliche þe guodes þet ne byeþ naȝt his ake byeth his lhordes guodes huer of him behoveþ straitliche yelde reckeninge and scele. þet is ta wytene þe guodes of suo grat pris and þe timliche guodes þet he heþ ine lokinge þe virtues of þe bodie and þe þoȝtes þe conseleinens and þe willes of þe zaules wasteþ and despendeþ ine folyes and ine outrages to vore þe eȝen of his lhorde an him ne porvayþ of his reckeninge and wel wot þet reken him behoveþ an nc wot huanne ne þane day ne þe oure. Zuych folie is wel ycleped onwithede. Of zuiche vices byeþ volle þe greate proude men þet useþ kucadliche þe greate guodes þet God ham heþ ylend. ✓

þe þridde ontrewþe þet comþ of prede ys renayrie. He is wel renay þet þet land þet he halt of his lhorde deth into þe hond of his vyende and deþ him manhode zuych zenne makeþ ech þet zeneȝþ dyadliche.

vor þanne al zo moche ase of him is he deþ manhode to þe dyevele and he becomþ his þrel and him yelt al þet he halt of God and bodi and zaule and oþre guodes þet he deþ to þe service of þe dyevle. And al þaȝ he by be his zigginge Cristen he renayþ be dede and ffeweþ þet he ne is naȝt and specialliche ine þri maneres is man ycleped renay and vals Cristen oþer vor þet he ne belefþ þet he ffolde ase deþ þe Bougre and þe heretike and þe apostate þet reneyþ hire bileyave. oþer vor he agelt þe Byleave þet he bylefþ alsuo doþ þe vorzuorene and þe leȝers of þe Byleave oþer belefþ more þanne he ffolde ase doþ þe devines and þe wichen and þe charmeresses þet workeþ be þe dyevles crefte and alle þo þet ine zuyche þinges yleveþ and doþ hire hope zeneȝeþ dyadliche. Vor alle zuiche þinges byeþ aye þe Byleave and þervore his vorbyet Holy Cherche. þise byeþ þe manieres of ontreuþe þet is þe verste boȝ of prede.

þE OþER BOȝ OF PREDE.

þe oþer boȝ þet comþ out of þe stocke of prede zuo is onworþnesse [despit] þet is wel grat zenne. and þaȝ hit by zuo þet no zenne dyadliche by wiþoute onworþnesse of God alneway be þet we spekeþ of onworþhede hyer specialliche ine þri maneris me may zeneȝi be þise zenne. oþer vor þet me ne prayzeþ oþren ariȝt ine herte ase me ffolde oþer vor þet me ne berþ naȝt worffipe and reverence þer þet me ffolde. oþer vor þet þet me ne bouȝþ naȝt ariȝt to ham þet me ffolde riȝtvolliche bouȝe. Nou þench riȝt wel ine þine herte hou ofte þe hest ydo þe ilke zenne þet þou hest ine þine herte. þe ilke þet more byeþ worþ þanne þou onworþest vor zome graces wiþoute þet God þe heþ y-yeve. oþer vor noblesse oþer vor prouesse oþer vor richesse oþer vor wyt oþer vor vayrhede oþer vor oþre guodes huet þet hi by. huervore þou ne prayzest more þanne þe ffoldest and oþren lesse. Efterward þench hou vele ziþe þou hest litel ybore worþfipe and reverence to ham þet þou ffoldest. averst to God and to his moder and to his halȝen and to þe angels of hevene vor þer ne is non to yans huam þet þou ne hest agelt ine onworþnesse [despit] oþer be onworþnesse þet þou hest ofte ziþes evele and wroþe ylocked hire festes. Efter þou þencþ hou vele ziþe þou

hest misserved oure Lhord Jesu Crist. oþer ine þet þou ne hest naȝt bleþeliche yhyerd his service ne yzed his benes ne yhyerd sermons and huanne þe ffoldest yhere his messe oþer his sermon at cherche þou jangleddest and bourdedest tovor God and ine þet þu bere him litel worþfype. Efterward hou þou hest vele ziþe litel ybore worþfype to þe bodye of Jesu Crist þanne þou hit yzeþe oþer þanne þou hit ondervinge ine þet þet þou nere naȝt digneliche ydiȝt be ffrifþe and by vorþenchinge oþer be aventure þet wors is þet þou hit ondervinge ine dyadlich zenne be þine wytinde þet is grat onworþnesse [despit.] Efterward to þine zuete velaze and to þine guode lokere þine angle þet alneway þe lokeþ hou vele fflames þou hest him ydo ine þet þou dedest þine zennes beforé him. Efterward þench hou vele ziþe þou hest yby onboȝsom to þine vader and to þine moder and to þan to huam þou ffoldest bouȝe and bere honoure. Yef þou wylt ine þise manere recordy þi lif þou ffelt ysi þet þou hest more ziþe yzeneged ine zuyche manere of prede þet is ycleped onworþnesse [despit] þet þou ne kanst naȝt telle.

✓ þE iiȝ BOȝ OF PREDE.

þe þridde boȝ of prede is arogance þet me clepeþ opweninge oþer opinninge þanne þe man wenþ more of him zelve þanne he ffolde þet is to zigge þet wenþ by more worþ þanne he by oþer more may þanne he moȝe oþer more conne þan he can. oþer wenþ by more worþ oþer more moȝe oþer more conne þanne eny oþer. þis zenne is þe strengþe of þe dyevle vor he lokeþ and norissþ alle þe greate gostliche zennes. þis zenne him fſcaweth ine vele maneres oþer be deade oþer be speche ac nameliche ine six maneres þet is to wytene ine onlepihede vor þe proude and þe overwenere weneþ more byworþe oþer conne more þanne enie oþre. and ne dayneþ naȝt do ase oþre þet more bycþ worþ þanne he by ac raþre wile by onlepi ine his dedes þet is þe verste zenne be huam overweninge is ine dede. þe oþer is fol niminge of greate spendinge þet me clepeþ prodigalite huanne he deþ to moche despense oþer of his oȝen oþer of oþre manne vor to by ypraysed and þervore þet me him hyalde þe more large and þe mor corteys. þe þridde kucad þet comþ of overwen-

inge is fole opinninge of vals strif. as zayþ Salomon þet is to zigge huo
 þet nimþ a vals strif an hand and wot wel þet hit is vals and hit volȝeþ.
 þe vorþe tuigge of þe ilke boȝe huer by þe proude ffeawcþ prede of his
 herte is yelpingge þet is wel voul zenne and to God and to þe wordle. þe
 yelpere is þe cockou þet ne kan naȝt zinge bote of him zelve. þis zenne
 is yboundene ine þan þet be his oȝene mouȝe him yelpþ oþer of his wytte
 oþer of his kenne oþer of his workes oþer of his prouesse ac he him dobleþ
 ine ham þet þe yelpere and þe lozenjour zechþ and redeþ and yefþ
 ham of his vor ham to praysi and vor to zigge of ham þet hi ne dorre
 naȝt zigge and vor to lyeȝe of ham and te grede hare noblesse.

þe vifte outkestinge of þilke stocke is scorn vor þet is þe wone of þe
 proude over-wene þet him ne is naȝt ynoȝ to onworþi ine his herte þe
 oþre þet ne habbeþ naȝt þe graces þet he wenþ habbe ac makeþ his
 bisemers and his scornes and þet wors is bisemereþ and scorneþ þe
 guode men and of ham þet he yziȝþ wende to guode. þet is wel grat
 zenne and wel dredvol. ac for hire evely tongen hi miswendeþ moche
 volk to done wel. þe xixte kestinge out of the ilke boȝe is wyþstondinge
 þet is huanne þe man wyþstant to alle ham þet guod him wolde. vor þe
 proude overwenere yef me him wiȝnimþ he him defendeþ yef me him
 chasteþ he is wroþ yef me him wel ret he ne lefþ nenne bote his oȝene
 wyt. Hit is a perilous ziknesse þet ne may naȝt þolye þet me him take
 and to þan þet alle medicines went in to venim. ✓

þE iiiij. BOȝ OF PREDE.

þe verþe boȝ of prede is fole wylninge þet we clepeþ ine clergie am-
 bicion. þet is kuead wilninge heȝe to clive. þis zenne is þe dyeveles
 panne of helle huerinne he makeþ his sriinges. þes boȝ him spret
 ine vele manyeres ariȝt half and a left half vor þe ilke þet wylneþ
 heȝe to clive to zome ha wyle queme and þerof wexeþ vele zennes ase
 ariȝt half þet is to wytene lozengerie simulacion folliche yeve vor þet me
 ffel him hyealde corteys and large. to oþren ha wyle harmy and þerof
 comþ þe zenne a left half ase to miszigge to ham þet he wyle harmi.
 him vor to anheȝi and him arereþ blame and wylneþ þane dyaþ of þan

þet halt þet he wenþ come to. and bezuykynges and evel red conspiracions strif and vele oþre zennes þet waxeþ of þise queade boȝe.

þE V. BOȝ OF PREDE.

þe vifte boȝ of prede is ydele blisse þet is fole likinge of fole herynge þanne he velþ ine his herte wytindeliche of þet he is oþer wenþ by yhered of zome þinge þet he heþ ine him oþer wenþ habbe and evyle by yhered þerof huerof he ffolde herie God and þervore ydele blisse benimþ God and stelþ þet his is vor of alle oure guodes he ffol habbe þe worþfſipe and the herynge and we þe wynnigge. Ydele blisse is þe grete wynd þet þrauþ douȝ þe grete tours and þe heȝe temples and þe greate beches ine wodes þrauþ to grounde and þe greate helles makeþ to resye þet byeþ þe heȝe men and þet byeþ mest worþ þet is þe dyevles peni huer-mide he bayþ alle þe vayre pane-worþes ine the markatte of þis wordle þet byeþ þe guode workes and for þet þer byeþ þri manere of guodes þet man heþ of God and þet þe dyevel wyle begge mid his pans þervore him todelþ þis boȝ ine þri manere smale boȝes huer of wexeþ ech manere zenne þet no clerek ne kan telle. þe ilke þri manere guodes þet men heþ of God byeþ þe guodes of kende. þe guodes of hap. þe guodes of grace. þe kendeliche guodes byeþ þo þet me clepeþ by kende oþer aye þet body oþer aye þe zaule. avorye þet bodi ase helþe vayrhede strengþe prouesse noblesse guode tongue guode rearde. avorye þe zaule ase elier wyt wel vor to understande and sotil wyt wel vor to vynde guode onder-standinge wel to of healde. And þe vertues of kende huerby som ys kendeliche more þanne oþer oþer larger oþer milder oþer graciouser oþer atempres and wel yordayned. Of alle þise yefþes we ffol þonki God and servi vor þet hi comeþ alle of him. þaȝles þe proude hise zelþ to þe dyevle vor þane valsne peny of ydele blisse and werreþ ofte God of alle his guodes huerof he ffolde þonki God. And huo þet nimþ wel yeme ine alle þise guodes of kende þet ich habbe ffortliche ytald by hit zenne by ydell blisse inc to vele maneres þet ech may betire yzy yne him zelfe yef he wyle wel studie þet oþre ne conne him zigge. þe guodes byeþ heȝnesses richesses delices and prosperites huerof me þengþ in vele maneres vor

huanne þe lhevedi of hap heþ hire hueȝel ywent to þe man and arered and yzet to þe heȝþe of hare hueȝel ase melle to þe wynde and þere heȝe yclive þere blaweþ alle þe tuelf wyndes of ydele blisse vor huanne þe ilke þet is zuo heȝe arise ine prosperitie þengþ in his herte verst to þe dignitie afterward to his prosperite after þan to his richesses afterward to his lostes þet his body heþ after þan to þe greate velaȝrede þet him volȝeþ afterward to þe vayre mayne þet him serveþ after þan to his vayre maneres afterward to his vayre ridinges afterward to þe plente of vayre robes after þan to þe diȝtinge of his house wyl eyse of loste and oþre manere harneys þet zuo moche is vayr and noble afterward to þe greate presens and to þe greate festes þet me him makeþ over al after þan to his guode los and to his prayzinges þet over al vleþ. þus him joisseþ and him glorifieþ þe wreche ine his herte zuo þet he not huer he ys. þise byeþ þe yefþes þet comeþ of ydele blisse þet is to wytene xij. maneres of vondinge of ydele blisse þet habbeþ þo. ine heȝ stat oþer ine þe wordle. oþer ine religion oþer clerk oþer lewed.

þe guodes of grace byeþ virtues and guode workes and aye þise guodes ofte blauþ þe stranglaker ydele blisse and ofte velþ þe greate traues and þe heȝeste þet byeþ þe meste guode men and ffelt ywyte þet yne virtues and ine guode workes vondeþ þe dyevel be ydele blisse ine þri maneres þe on zuo is ine herte wyȝinne huanne me yherþ of þe guodes þet me deþ priveliche ase of benes oþer of prive workes and wenþ þe man by betere mid God þanne he by. þe oþer zuo ys huanne he heþ ane fole blisse ine him of þet he yherþ oþer yziȝþ of his guode namecoȝhede and þet he is yprayed and yhealdene vor guode man þe þridde zuo is huanne he wilneþ and zekþ and porchaceþ los and namecouȝhede and in zuiche onderstondinge deþ his guodes naȝt vor God properliche ac vor þe wordle.

✓ þE ZIXTE BOȝ OF PREDE.

þe zixte boȝ of prede is ypocrisye þet is a zenne þet makeþ to ffewy þe guod wyȝoute þet ne is naȝt wyȝinne þanne byeþ þo ypocrites þet makeþ ham guode men and ne byeþ naȝt þet makeþ more strengþe to

habbe þane name of guod man þanne þe zoþnesse and þe holinesse and þis hire to delþ ine þry. vor þer is an ypcrisye voul and anoþre fole and þe þridde sotil. þo byeþ voule ypcrites þet doþ hyre voulhedes ine halkes and ffawewþ ham guode tovorc þe volke. zuiche clepeþ oure Lhord berieles ypeynt and ygelt. þo byeþ fole ypcrites þet ynoȝ ham lokeþ klenliche to þe bodye and doþ manie penonces an guode principaliche vor þe los of þe wordle vor þet me halt ham guode men. þo byeþ wel foles vor of guod metal hy makeþ vals moneye. þo byeþ ypcrites sotyls þet sotilliche wylleþ heȝe clive and stelþ þe dingnetes and þe baylyes. Hy doþ al þet guod man ffell do zuo þet no man ne may his knawe al huet þanne þet hi byþ vol wexe and heȝe yclive ine dyngnetes and þanne ffeweþ by þe kueades þet were yhole and yroted ine þe herte þet is to wytene prede avarice malice and oþre kueade dedes huer by me knauþ aperteliche þet þet trau nes nevre guod and þet hit wes al fayntise and ypcrisie al þet he hedde bevore yffewed. þervore hit is zoþ yzed Ne ffelt þou nevre ywyte huet man ys alhuet he ys þer he wyle by.

þE ZEVENDE BOȝ OF PREDE.

þe zevende boȝ of prede ys fol drede and fole ffame huane me let wel to done vor þe wordle þet me ne by yhyealde ypcrite ne papelard huer me dret more þe wordle þanne God þe ilke ffame comþ of kueade kuemynge þet me wyle kueme þe kueade and þervore is hy doȝter of prede and þe zevende boȝ heȝliche and makeþ ofte lete þet guod to done and do þet kuead vor to kueme kueadliche to þe wordle.

þE OþER HEAVED OF þE BESTE OF HELLE.

þe oþer heaved of þe kueade beste is Envie þet is þe eddre þet al envenymeth. Envie is moder to þe dyaþe vor by þe envic of þe dyevle com dyaþ to þe wordle þet is þe zenne þet mest ariȝt makeþ man ilich the dyevle his vader for þe dyevel ne hateþ bote oþres guod and ne loveþ bote oþres harme and zuo deþ þe envious. þe envious ne may ysy þet guod of oþren nanmore þanne þe oule oþer þe calouwe mous þe

briȝtnesse of þe zonne. þe ilke zenne him todelþ ine þri boȝes heȝliche vor þe ilke zenne anvenymeþ alþerverst þe herte of þe envious and afterward þane mouþ and afterward þe workes þe herte of þe envious ys envenymed and suo miswent þet he ne may oþre manne guod yzy þet hit him ne vorþingþ wyþinne þe herte and demþ kueadliche and þet he yziȝþ oþer þet he yherþ nimþ hit to kueade wytte and of al makeþ his harm zuo moche þet to þe herte of þe envious þoȝtes venimouses of vals dom þet me ne hise may telle. Efterward þanne þe envious yherþ oþer yzyþ oþre manne kued huet þet hit by oþer kuead of bodye ase dyȝþ oþer ziknesse oþer kuead of aventure [hap] ase povertie oþer adversitie. oþer kucad gostlich as huanne he yherþ þet zome þet me hyelde guode men ys yblamed of zome vice. Of þelliche þinges him gledeþ ine his herte. Efterward huanne he yziȝþ oþer yherþ þe guod of oþren by hit guod of kende oþer guod of hap oþer guod of grace huerof we habbeþ above yspeke þanne him comþ a zorȝe to þe herte þet he ne may by ine reste ne maky glednesse ne vayr semblant. Nou þou miȝt ysy þet þe venimouse herte of þe enviouse zencȝeþ generalliche ine þri maneres. ine valse demynges ine awarȝede glednesse ine worse zorȝes alsuo he zenegeþ by þe mouȝe vor hit behoveþ þet zuich wyn yerne by þe toppe ase þer is ine þe tonne and vor þet þe herte wes vol of venym hit behoveþ þet hit lheape out be þe mouȝe þanne of þe moȝe of þe invious comeþ out þri manere wordes venimouses huerof spekþ Daviþ ine the Sautere þet þe mouþ of þe envious is vol of corsinge and of biterhede an of bezuykyng. Of corsinge vor þe guodes of oþren he missayþ and hise lesseþ also moche ase he may. Of byterhede vor þe kueades of oþren he hise moreþ and arereþ be his miȝte. Of bezuykyng vor al þet he yziȝþ oþer yherþ he went hit to kueade and hit demþ valslyche. Efterward þe envious heþ þri maneres of venom ine deade ase he heþ ine mouȝe and ine herte. vor kende of þe envious is to wiȝdraȝe and vor to destruȝe be his miȝte alle guod by hit liȝt by hit lesse by hit voldo. þenne is he of þe kende of þe baselycoc vor no grenhede ne may yleste bevore hym ne in gerse ne in busse ne ine trauwe. þanne by þe Godspelle þet corn heþ þri stas vor hit is verst ase ine gers afterward ine yere afterward

is vol of frut and al ripe. alzuo þer byeþ zome þet habbeþ guod ginninge wel vor to libbe and to profiti and byeþ ase ine gerze þe ilke him Payneþ þe envious vor te kuenche yef he may. þe oþre byeþ ase ine yere þet wel floureþ ine guode and profiteþ by hit to God oþer to þe wordle and þo rebeleþ þe envyous vor to ffende and to destrue be his myȝte. þe oþer byeþ vol mad and ine grat stat and doþ moche guod to God and to þe wordle vor þe guode to abatye and hire guodes to loȝy þe envious agrayþeþ alle his gynnes vor þe more þet þe guodes byeþ greate þe more zorȝeþ þe envious. þis zenne is zuo perilous þet onneaþe me may come to riȝte vorþenchinge vor þet hi ys contrarious to þe Holy Goste þet is welle of alle guode. And God zayþ ine his spelle þet huo þet zeneȝeþ aye þane Holy Gost he ne ffell nevre habbe merci ine þise wordle ne ine þe oþre vor he zeneȝeþ of his oȝene kueadnesse and me ffel ine þet hollyche onderstonde vor þer ne is no zenne zuo grat þet God ne voryefþ ine þise wordle yef man him vorþingþ and byt merci vor þe zenne þet werreþ be his miȝte þe grace of þe Holy Gost ine þet he werreþ oþre manne guod gostliche ase þe Yewes werrede Jesu Crist. vor þe guodes þet he dede.

þE ZENNEN AYE þE HOLY GOST.

And þou ffelt ywyte þet þer byeþ zix sennes þet byeþ specialliche ayens þe Holy Gost. þet is to wytene overweninge þet makeþ to moche sprede þe merci of our Lhorde and litel prayzeþ his riȝtvolnesse and þervore zeneȝeþ moche volke ine hope. þe oþer is wanhope þet benimeþ God his merci as overweninge his riȝtvolnesse. þe þridde is wystondinge þet is hardnesse of herte huanne man is yhert ine his kucadnesse þet me ne may him wende and naȝt ne wyle him amend. þe verþe is onworþhede of penonce. þet is huanne man ordayneþ ine his herte þet he him ne ffell naȝt vorþenche his zenne. þe vifte is to werri þe grace of þe Holy Gost ine oþren. þe zixte is to werri zoȝnesse be his wytinde and specialliche þe zoȝnesse of þe Cristine beleave. Alle þise zennes byeþ ayc þe guodnesse of þe Holy Gost and byeþ zuo greate þet onneaþe comeþ to riȝt vorþenchinge and þervore byeþ hy onneaþe voryeve.

✓ þE ÞRIDDE HEAVED OF þE KUEADE BESTE.

þe þridde heaved of þe beste is hate. Ac þou sselt ywyte þet þer is an hate. þet is virtue þet þe guode man heþ aye þet kuead anoþre þet is zenne wel grat þet is þe felhede of herte huerof comeþ vale boȝes and heȝliche vour. by þe vour werreres þet þe feloun heþ. þe verste is to him zelve vor huanne man him berþ hate to þe torment and þe zaule and þet body zuo þet man ne may slepe ne non rest habbe oþer huyl him benimþ þane mete and þane drinke and makeþ him valle ine ane fevre oþer ine zuiche zorȝe þet he nimþ þane dyaþ. þet is a ver þet wasteþ alle þe guodes of þe house. þe oþer werre þet þe feloun heþ þet is to Gode vor wreþ and felounye opbereþ and nimþ zuo oþerhuyl þe herte of þe felle vor zome adversite timlich oþer vor zicknesse oþer vor dyaþ of vrendes oþe vor zome misval þet his wyl ne is naȝt ydo þet ha grocheþ aye our Lhord and evele þonkeþ God and his halȝen and zuereþ and blasfemeþ aye God and his halȝen. þe þridde werre þet þe wreþ-volle heþ is to þan þet byeþ onder him þet is to his wyve and to his mayne vor þe man is oþer huyl zuo out of his wytte þet ha beat and smit and wylf and children and mayne and brekþ potes and coppes as ha were out of his wytte. And zuo he is. þe verþe is werre wyþoute to his neȝybores and to his nixte þet byeþ alle aboute him. and of þise boȝe wexeþ zeve smale boȝes vor huanne wreþe arist betuene tuay men þer is verst chidinge and þanne wreþe þet blefþ ine herte afterward wreþe afterward comþ ofte strif efter wylninge of wreche afterward oþer huil manslaȝte and afterward oþer huil werre dyadlich betuene þe vrendes huerof comþ ofte to moche kuead and perils þet ne moȝe naȝt by amended. Vor huanne þer is werre betuene tuaye men hit yvalþ ofte þet þer byeþ moche volke dyade þet ne habbeþ nenne gelt cherchen tobroke tounes vorbernd abbeyes priories bernes destrud and men and wyfmen and children deserited and yexiled and londes destrud and to moche of oþren harmes þet byeþ ydo be þe encheyson of þan þet hi byeþ yhealde vor te amendi þet þis purchaceþ and þe lhord and alle þo þet byeþ to ham helpinde an ine zuyche nyede and þervore hy byeþ

ine greate balance of hyre helpe of zaule vor hi ne moȝe amendи ne
yelde þe harmes þet hi habbeþ ydo and hit behoveþ yelde oþer hongy. ✓

✓ **þE VERþE HEAVED OF þE KUEADE BESTE OF HELLE.**

þe verþe heaved of þe wyckede beste is onlusthede þet is onlosthede
and lyene to do evil. þis zenne his a to kuead rote þet kest vele kueade
boȝes. þis onlosthede þet is sleuþe makeþ þat man heþ kueade agin-
nyngē and more kueade amendinge and to worse endinge. Kueade
anignnyngē heþ þe sleuvolle be zix sennes þe verste is þonneliche huanne
þe man loveþ lite and lhencliche oure Lhord þet he ssfolde lovye ber-
nindeliche and þerof compþ þet he is fyble and lhenc to alle guodes to
done. þe oþer is arȝnesse þet is tyene of herte þet is þet bed to þe
dyevle huerine he him resteþ and zayþ to þe manne and to þe wyfmanne
þu hest yby to zofte ydraȝe vorþ þou art to fiebble of compleccioun þou
ne miȝt naȝt do þe greate penonces þou art to tendre þou ssfoldest by an
haste dyad and þervore þe wreichche him let valle to done þe lostes of
his vleſſe. þe þridde is ydelnesse þet is a zenne þet deþ moche kuead
asc zayþ þe wrytinge vor huanne þe dyevle vynt þane man ydel he hine
deþ to worke and deþ him verst þenche kuead and afterward to wylni
vileynies ribaudyes lecheries and his time lyeſe and manye guodes þet
he miȝte do. huerof he miȝte wynne paradiſ. þe verþe is hevinesse
huanne þe man is zuo hevi þat ne loveþ bote to ligge and to resti and
slepe oþer huile hy bycþ anoȝ awaked to nyedes þet hi hedden levre
lyeſe your messen þanne ane zuot oþer ane slep. þe vifte it wycked-
nesse þet is huanne þe man liþ ine zenne and yvelþ þe vondinges of þe
dyevle and of his vlesse þet him asayleþ and be riȝte kueadnesse nele
arere þet heved to gode be zorȝe ne grede harou be ssrifte ne arere þe
honden be dedbote [satisfacioun] þe ilke anlikneþ þanc ssfrewe þet heþ
levre rotye in a prison voul and stinkinde þanne to habbe þe pyne of
stapes to clive vor his outguoinge. þe zixte is litel wyl [arȝnesse].
Ine þise zenne bycþ þo þet hebbet drede of naȝt þet ne dorre naȝt aginne
wel to done vor hi habbeþ drede þet God ham wyle fayly. þet is þe
drede of þe meteres þet habbeþ drede of hare metinges. þo anlikneþ þan

þet ne dar naȝt guo ine þe peþe vor þane snegge þet sleaweb him his hornes and to þe childe þet ne dar guo his way vor þe guos þet blauþ.

þise byeþ þe zex vices þet benymeþ þe manne guod ginnynge. vor oþre zix vices ne may þe sleawolle habbe guod aginnynge oþer amendement. þet byeþ techches of kuead serjont þet makeþ þet non guod man ne ssel his ondervonge in to his service huanne þe sleuuol [ontrewe] onssrvel voryetinde slak and fallinde. þe verste vice is ontreuþe vor huanne God zet ine þe herte of man guod wyl wel to done þanne comþ þe dyevel and him zayþ þou hit sselt wel recovri. þou art yong and strang. þou sselt libbe long. and zuo he him onwoneþ þe dyevel wel vor to done. Efterward comþ sleuþe. vor he þet wel deþ and deþ hit averst hit nis no wonder þaz he hit do sleuuolliche. þet is a vice huero al þe wordle is besmet huo þet nimþ wel hede. vor lite volk þer byeþ þet by diligent ine þet hi byeþ yhealde to done avorye God and hire nixte.

Efter sleuþe is voryettinge vor huo þet ys sleauol ofte voryet. vor þise tuo zennes of voryetynge hit yvalþ ofte þet he ne can him ssrive vor huanne þe man is sleuuol him to ssrive he voryet his lackes and his zennes þet is grat peril. Vor non ne may habbe voryevenesse wyþoute zoþe ssrifte. þet berþ vorþenchinge of herte beknaulechinge of mouthe boȝsamnesse ine dede þet is amendinge and dedbote. þer ne ys non zuo guod man þet yef he yzeȝe wel his oȝene lackes þet he ne ffolde vynde ynoȝ vor to zigge eche day ine his ssrifte. ac sleuþe and voryettinge blendeþ þe zeneȝeres þet hi ne zyeþ naȝt ine þe boc of hire inwyttie. ✓

þE PERIL OF SLACNESSE.

Efterward comþ slacnesse þet comþ of þe defaute of herte and of kueade wone þet bint zuo þane man þet onneaþe he him yefþ to done wel. oþer huil hit comþ of onconnyngehede and of fole hete huer by þe man oplet zuo his herte and his body be vestinges and be wakinges and by oþre dedes zuo þet he valþ ine fyeblesse and ine zuiche zicknesse þet he ne may naȝt travyly ine Godes service and tovalþ ine þa slacnesse þet he ne heþ smak ne devucion wel to done. Efterward comþ weri-

hede þet makeþ þane man weri and worsi vram daye to daye al huet he is al recreyd and defayled. And þis is þe zixte vice of þe kueade sergonte þet he fayleþ er þan he com to þe ende oþer to his terme. And me kan zigge huo þet serveþ and naȝt vol-serveþ his ffepe he lyest.

þE 6 POYNS OF SLEUþE ÞET BRENGEþ MAN TO HIS ENDE.

And yet eft þer byeþ zix poyns kueade huerby sleuþe brengeþ man to his ende. þe verste is onboȝsamnesse huanne þe man nele do þet me him zayþ ine penonce oþer me him hat zomþing þet him þingþ hard he him excuseþ þet he hit ne may do oþer yef he hit ondervangþ he hit deþ oþer litel oþer naȝt. þe oþer poynt is impacienc vor ase he ne may no þing bere be boȝsamnesse he ne may þolye be pacience zuo þet non ne dar to him speke of his guode. þe þridde is grochynge vor huanne me spekþ to him vor his guode he him wreþeþ and grocheþ and him þingþ þet me him onworþeþ and þerof he valþ into zorȝe þet is þe verþe vice an zuo moche him overgeþ þe ilke zorȝe þet al þet me him zayþ al þet me him deþ al þet he yherþ al þet he ziȝþ al hit him tieneþ. And zuo he valþ in to zorȝe and into tyene to libbe zuo þet him zself him hasteþ and wylneþ his dyaþ and þis is þe vifte vice. Efter alle þise zorȝvolle poyns of sleuþe him yefþ þe dyevele þane strok dyadlych and deþ him to wanhope þervore he porchaceþ his dyaþ and him zelv slaȝþ ase despayred and him yefþ alle kueadnesses to done and him ne dret naȝt to do zenne huet þet hit by. To zuich ende let sleauþe þane man. þise byeþ .xviii. poyns þet þe dyevel þrauþ ope þane sleuvolle hit ne is no wonder þaz he lyese þet geme.

ÞET VIFTE HEAVED OF ÞE BEASTE.

þet vifte heaved of þe beste bevore yzed is the zenne of avarice and of covaytyse þet is rote of alle kueade ase zayþ Saynte Paul. þet is þe maystresse þet heþ zuo greate scole þet alle guoþ þrin vor to lyerni ase zayþ þe wrytinge vor alle manere of volk studieþ ine avarice and greate and smale kinges prelates clerkes an lewede and religious. Avarice is

disordene love. zuo disordene him ffeweþ in þri maneres generalliche ine wynnynge boldeliche ine ofhealdinge streytliche ine spendinge scarsliche. þise byeþ þe þri boþes principales þet of þise rote wexeþ.

Ac specialliche and propreliche of þe rote of avarice guoþ out manye smale rotens þet byeþ wel greate dyadliche zennes. þe verste is gavelinge. þe oþer þyefþe. þe þridde robberye. þe verþe chalenge. þe vifte sacrilege. þe zixte symonye. þe zevende kuedhedes. þe eȝtende is ine chapfare. þe neȝende is wycked creft. þe tende is ine kuade volke. and ech of þise smale rotens him todelþ ine vele manyeres.

þanne þe verste rote þet is gavelinge him todelþ ine zeven outkestinges vor þer byeþ zeve mancre gaveleres. lenynde þet leneþ zelver vor oþren. and above þe catel nimeþ þe heȝþes oþer ine pans oþer ine hors oþer ine corn. oþer ine wyn. oþer ine frut of þe grounde þet hi nimeþ ine wedde dyade wiþoute rekenyngе þet frut ine paynge. And þet wors ys hi wylleþ rekeny tuyes oþer þries þet yer vor to do arise þet gavel and wylleþ yet habbe yefþes above vor eche terme and makeþ ofte of þe gavel principale dette þise byeþ gaveleres kueade and voule. Ac þer is anoþer lenere corteys þet leneþ wiþoute chapfare makiinde alneway in heȝinge oþer ine pans oþer ine hors oþer iue coupes of gold oþer of zelver oþer robes oþer tournen mid wyn oþer ine vette zuyn services vleffliche of hors of carten oþer provendres to ham oþer to hare children oþer ine oþre þinges and over al to gavel huanne me hit nimþ by þe skele of þe lone. þis is þe verste manere of gavelynge þet is ine leninge kueadliche. þe oþre manere of gavelynge is ine þan þet ne leneþ naȝt to hare persone ac þet here vaderes and þe vaderes of hare wyves oþer hare eldringes habbeþ yporchaced be gavelinge hit ofhyealdeþ and nolleþ hit naȝt yelde. þe þridde manere of gavelinge is ine ham þet habbeþ onworþ to lene of hire hand ac hi doþ lene hare sergons oþer oþre men of hire pans. þise byeþ þe mayster gaveleres. Of þe ilke zenne ne byeþ naȝt þe heȝe men quit þet hyealdeþ and sosteneþ Jewes and þe Caorsins þet leneþ and destruiþ þe contraye and hy nymeþ þe medes and þe greate yefþes and oþer huil þe ronsounes þet byeþ of þe guodes of þe poure. þe verþe maynere is ine ham þet leneþ of oþre

manne zelvre oþer borȝeþ to litel cost vor to lene to gratter cost. þise byeþ litle gaveleres þet lyerneþ zuych voul creft. þe vifte manere is ine chepfare huanne me zelþ þet þing. huet þet hit by. more þanne hit by worþ vor þane time an þet wors is þe time-zettere ontrewे huanne he yziȝþ þet volk mest nyedvol. þanne he zelle þe derrer tuyse oþer þries zuo moche þane þet þing by worþ. Zuych volk doþ to moche kuead vor hire time-zettinge hi destrueþ and makeþ beggeres þe knyȝtes and þe heȝe men þet volȝeþ þe tornemens and þet hy betakeþ hyre londes and hare eritage ine wed and dead-wed þet naȝt him ne aquytteþ. þe oþre zenegeþ to begge þe þinges ase corn oþer wyn oþer oþre þing lesse be þe halvedele þanne hit his worþe vor þe pans þet he payþ bevore and þanne hit zelleþ ham ayen tuyse zuo moche oþer þries þe derrer. þe oþre beggeþ þe þinges huanne hy byeþ lest worþ to greate cheape ine herveste þet corn ine vendonginge þet wyn oþer cheapstares vor to zelle ayen al huet hi byeþ mest diere and wilneþ þane dyere time vor to zelle þe derrer. þe oþre þet corn agerse þe vines in flouringe huanne þet hi byeþ of vaire ffewynge be zuiche vorwerde þet hi habbe huet cas yvalle hire catel sauf. þe zixte manere is of þan þet takeþ hire pans to marchons be zuo þet hi by velaze to þe wynnyng and naȝt to þe lere oþer þet hi betakeþ hire bestes to þe halvedele be zuo þet hi by of fer pris þet is to zigge þet yef hi sterveþ ine mene time do oþre ine hare stede ase moche worþ. þe zevende manere is ine þan þet doþ hare poure neȝȝeboures ine hare nyedes and vor þet hi habbeþ ham ylend a lyte zelver oþer corn oþer ydo zome cortayse and huanne hy hise yzeþ poure and nyedvol þanne makeþ hy mid ham marcat to do hire niedes and þe pans þet hi token bevore to þe poure manne oþer hi lende a lite corn hi habbeþ þri pane worþes of worke vor ane peny.

✓ þE OþER BOȝ OF COVAYTISE.

þe oþer boȝ of avarice ys þyefþe þet is nyme oþer ofhealde oþre manne þinges wyþ wrong and onwytinde and wyþoute wylle of þe lhorde and þet me may do ine vour maneres be þe manire of þyevies. Vor þer ys a þyef open. and a þyef ywreȝe. a þyef prive and a þyef velaze.

þe þyef commun and open byeþ þo þet be zuiche crefte libbeþ of huam me deþ dom huanne me hisenymþ. Of zuichen þer byeþ vele maneres ine lond and ine ze. þe þief ywreþe is þet steleþ ine halkes and ywryȝelithe greate þinges oþer little be hire viȝtinge oþer be tray-soun oþer be queayntise.

þe prive þyevies byeþ þo þet ne steleþ naȝt of oncouþe ac of prives and of zuichen þer byeþ of greate and of smale þe greate byeþ þe kueade and þe ontrewen reven. provos. and bedeles and servons þet steleþ þe amendes and wyþdraȝeþ þe rentes of hire lhordes and rekeneþ more ine dedes and ine spendinge an lesse ine ondervondinginge and ine rentes. zuyche byeþ þe greate officials þet byeþ ine þe house of riche men þet makeþ þe greate spendinges and yeveþ largeliche þe guodes of hare lhordes wyþoute hare wytende and wyþoute hare wylle.

To þise zenne belongeþ þe zennes of þe wyve þet deþ zuo moche be hare zenne þet þe children þet hi wot wel þet hi heþ be spousbreche berþ away þe kende. Zuych is þe zenne of þe wyfe þet the guodes of hire lhorde stelþ vor to yeve hare kenne oþer vor to done into kuedd us. And of ham of religion þet byeþ oȝeneres vor hi behoteþ to libbe wiþout oȝinge.

þe oþre byeþ þe little þyevies þet steleþ ine þe house bread. wyn. an oþre þinges huyche þet hi by oþer of hire neȝebores hire capons. hennen. frut of hire gardins oþer oþre þinges huet þet hit by. Zuyche byeþ þo þet ofhyealdeþeþ þinges þet hi vindeþ and wyteþ wel huas þet hi byeþ and nolleþ hise naȝt yelde. vor yef þe vinst and naȝt ne yelst þou hit stelst. and þan hi ne wyte huas þet hi byeþ hi ne ffolle naȝt þervore hit of healde ac hi ffollen do be þe rede of Holy Cherche oþer be hire ffiftevaderes.

þe þyevies be velaȝrede byeþ þo þet pareteþ of þe þiefþe oþer vor velaȝrede oþer by yefþe oþer be begginge oþer ine oþre manyere. Efter-ward þo þet consenteþ oþer redeþ oþer hoteþ hit do and þo þet de-fendeþ þe þyevies oþer sosteneþ his in hare queade oþer his ondervongeþ in to hare house oþer in to his londe and hare þyefþe. Efterward þe

queade domesmen þet hise soffreþ oþer be þefþes oþer be byddinges oþer be þe oþre kueade skele and nolleþ oþer ne dorre riȝt do.

þE ȝRIDDE BOȝ OF AVARICE.

þe ȝridde boȝ of avarice is robberye þet heþ vele smale rotен þe verste is ine kueade exequitours of bekuydes. þe oþer is ine kueade lordes by he knyȝt oþer oþre oþer þet bevaleþ to þe poure men þet hi ssolden loki be tayles be tornees be londes be kueade wones be amendes be þrea-puynges oþer be oþre wones þet hy zecherþ oþer beþencheþ hou hi moȝe habbe of hiren. Ine þise zenne byeþ þe greate princes oþer barouns þet be hare strengþe nimeþ þe cites þe casteles þe londes þe baronyes. and þe oþre riche men þet hare poure neȝboures benimeþ mid strengþe londes vines oþer oþre þinges. and nimeþ aryȝthalf and alefthalf þet no þing ne may ham ascapie. þe ȝridde is ine robbers and kueade her-berȝeres þet berobbeþ þe pilgrimes an þe marchons and þe oþre way-verindemen. þe verþe is ine ham þet nolleþ paye þet hi ssolle and þet hi ofheadeþ mid wrong the ssipes of hare sergons oþer of ham þet doþ hare niedes. þe vifte is ine þise greate prelas þet benimeþ and robbeþ hire onderlinges be to moche procuringe oþer be zome onriȝtvolle niminges þet hi doþ in to vele maneres. þo byeþ þe wolves þet vreteþ þe sslep. þe zixte is ine zuyche reven provost bedele oþer mesteres men huiche þet hy byeþ þet makeþ þe greate robbinges and þe wronges oþe þe poure and beggeþ þe greate eritages. þer byeþ zuo vele oþre maneres of roberies þet long þing hit were to zigge ac zome byeþ ycon-tined oþe þan þe byeþ yzed.

✓ þE VERþE BOȝ OF AVARICE.

þe verþe boȝ of avarice is acsynge þet is to yerne oþe oþre mid wrong. To þise zenne belongeþ al þet barat alle valshedes and alle gyles þet comeþ ine plait. Inc þis clergie heþ dame Avarice vele scolers and of clerkes and of leawede and specialliche zeve manyeres of volke þet alle þus studieþ. þe verste byeþ þe valse playneres þet makeþ þe valse bezechinges and zecherþ þe valse demeres and long time and þe

valse wytnesses þe valse playteres þe valse letteres vor to grevi oþren and travayleþ þet volk myd wrong oþer be Cristene cort oþer be leawede cort. þe oþre byeþ þe valse yvlemde þet vlyeþ and naȝt þet þet riȝt is and zechþ wyþsettigges and respit vor to bynime oþren hare oȝen. þe þridde byeþ þe valse wytnesses þise makeþ þe valse mariages. þise benimeþ þe heritages. þos doþ zuo moche kuead and harmes þet non ne may his amendi and al þis hi doþ be hare greate covaytise. þe verþe byeþ þe valse plaiteres þet ondervongeþ an sostinet þe valse causes be hare wytinde and hise beclepieþ vor ffepe and vor yefþes þet hi nymeþ arȝthalf and alefthalf and ofte lyese þe guode playntes be hare kueadnesse oþer vor onconynghede oþer be sleawþe miswendeþ þe riȝtes and doȝ alle þe wronges vor hare covaytise ase þo þet byeþ maysters of gyle and of contak and of bevelynge. þe vifte byeþ þe valse notaryes þet makeþ þe valse lettres and valseþ þe celes makeþ þe kueade libelles and to vele oþre valshedes. þe oþre byeþ þe valse demeres þet ham zelve hongeþ more of one half þanne of anoþre be yefþes oþer be behotinges oþer be byddinges oþer vor love oþer vor wreþe oþer vor drede and onbyndeþ þe playntes mid wrong. and doþ maki þe greate costes and þe greate yefþes oþer huyl of þeou oþer huil of þe oþren oþer huyl of on and of oþre and zelleþ hare domes oþer ham leteþ yworþe and doþ to þe poure men greate harmes þet hi ne moȝe amendи þe oþre byeþ þe kueade beȝide-zitteres þet yeveþ þe kueade rede to þe demeres and makeþ lyese þe playntes vor þe services þet hy habbeþ. Alle þe personnes bevore yzed byeþ yhealde to yelde þet hi habbeþ yhet kueadliche of oþren and hare harmes þet þe oþre habbeþ yhet be ham.

þE VIFTE BOȝ OF AVARICE.

þe vife boȝ of avarice is sacrilege. Sacrilege is huanne me brecþ oþer blecheþ oþer draȝþ voulliche þe holy þinges oþer þe men of holy cherche oþer þe yhalȝede stedes þet byeþ apropred to Guodes service and þet do ofte covaytise ine vele maneres. Verste huanne me draȝþ voulliche þet Bodi of oure Lhorde ase doþ þe ereges and þe wychen and þe kueade prestes vor to wynne. Alsuo ic zigge of þe oþre Sacremens. Efterward

huanne me brecþ oþer stelþ oþer draȝþ voulliche þe halȝede þinges. þe crouchen þe calices þe creyme þe corporeaus þe yblessede vestemens and oþre yblessede þinges. Afterward huanne me bernþ oþer brekþ cherches oþer holi stedes cherch tounes oþer hous of relygioun oþer huanne me draȝþ þo out þet vleþ to holy Cherche oþer into cherch tounes vor to by yborȝe. Afterward huanne me makeþ medles ine cherche zuo þet þer ys blod yssed oþer huanne me deþ zenne of lecherie. Afterward huanne me layþ hand ine kueade ine clerk oþer ine man oþer ine wyfman of religion. Afterward huanne me stelþ oþer berþ be kueade skele out of holy stede yblissede þinges oþer onblissede huet þet hit by. Of þise zennes ne byeþ naȝt kuytte þo þet þe guodes of holy Cherche þe patremonye of Jesu Christ despendeþ ine kueade us. Ne þo na þe mo þet benimeþ oþer of hyaldeþ mid wro[n]g oþer mid strengþe. oþer hedeþ þe þinges þet byeþ apropred to holy Cherche oþer hise payeþ kueadliche ase þe rentes offrendes þe tendes and þe oþre riȝtes of holy Cherche. Of þise zelve zenne ne byeþ naȝt kuytte þo þet brekeþ þe Zondayes and þe festes þet byeþ to loki vor þe holy day heþ his vridom ase habbeþ þe holy stedes. þise byeþ þe smale boȝes þet wexeþ of þe boȝe of sacrilege.

þE VJ. BOȝ OF AVARICE.

þe xixte boȝ of avarice is symonye þet is zuo ycleped vor ane wychche þet hette Symoun þet wolde begge of Seynte Peter þe Apostel þe grace vor to do miracles and byad grat guod and þervore hi byeþ ycleped Symoniaks alle þo þet wylleþ zelle oþer begge þe gostliche þinges þet is amang alle þe dyadliche zennes on of þe gratest. And þes boȝ heþ manie twyggis. þe verste is in ham þet zelleþ oþer beggeþ þe holy ordres oþer þet Body of oure Lhorde oþer þe oþre Sacremens of holy Cherche. þe oþer is ine ham þet zelleþ Guodes Word and precheþ principalliche vor pans. þe þridde is ine ham þet be yefþes oþer be behotinges oþer be biddingges dredvolle oþer vleſſliche makeþ zuo moche þet hy oþer oþre byeþ ichose to dyngnetes of holi Cherche ase byeþ bisforiches abbayes oþer deynes oþer oþre dingnetes þet me makeþ be chyezinge. þe verþe is ine ham þet be yefþes oþer behotinges

oþer be biddinges dredvolle oþer be service naȝt clene yeveþ þe proven-dres and þe parosses oþer oþre benefices of holy Cherche. þe vifte is ine ham þet be markat makinde leteþ hare benefices oþer chongeþ. þe zixte is ine ham þe be markat makindc guoþ in to religion and ine ham þet ine zuiche manere his ondervongeþ.

Vele þer byeþ oþre zennes and of divers cas ine symonye ac hi belongeþ more to klerckes þanne to leawede and þis bok is mor ymad vor þe leawede þanne vor þe clerkes þet habbeþ þe bokes. Ac alneway hit is nyed to leawede men þet hi ham loki vram þise zenne ine þri cas. þe on is huanne hi wylleþ helpe hare ken oþer hare vryendes an heȝy ine dingnetes of holi Cherche þe oþre huanne hi yeveþ þe provendres oþer benefices þet byeþ of hare yefþe þe þridde huanne hi yeldeþ hare children into religion. Ine þise þri poyns yef hi yeveþ oþer ondervon-geþ yefþes oþer kueade biddingges oþer kueade servises hi miȝten zone valle in to þise zenne of Symonie. Vor ase ziggeþ þe holi writes þer byeþ þri maneres of yefþes þet makeþ symonie. yefþe of hand. yefþe of mouþe ase biddinges. yefþe of servise naȝt clenliche. Ich clepie onclenliche huanne þe servises byeþ ydo vor onclenliche cause oþer principalliche vor þing gostlich.

✓ ÞE ZEVENDE BOȝ OF AVARICE.

þe zevende boȝ of avarice ys wyckedhede. Ich clepie wychkedhede huanne þe is zuo wykhed and zuo moche dyevel þet him ne dret naȝt to done ane greate zenne dyadlich and orrible oþer grat harm to oþren vor a lite wayn oþer vor vreme to him. þes boȝ heþ manye twyggas. þe verste is huanne eny vor drede of poverte oþer vor covatyse vor to wynne vorzaȝþ [renayþ] God and þe Cristene bileave and becomþ Bougre oþer Jeu oþer Sarasin. To þise zenne belongeþ þe zenne of ham þet vor pans makeþ to clepie þane dyevel and makeþ þe enchauntemens and makeþ to loky ine þe zourd oþer ine þe nayle of þe þoume vor to take þe þyeves oþer vor oþre þinges. And of ham alsuo þet makeþ oþer porchceþ be charmes oþer be wychecraft oþer be kueadnesse huet þet hit by þet volk þet byeþ ine spoushod togydere ham hatieþ oþer ne moȝe

habbe velaȝrede þe on wyþ þe oþre be spoushod oþer þet volk þet ne
byeþ naȝt ine spoushod lovieþ ham togidere folliche and be zenne. þe
oþer is þe zenne of grochinge and of traysoun [bezuykinge] huanne þe
man vor wynnynge oþer vor mede deþ þing huer by hi draȝeþ oþre to
þe dyaþe oþer be zuorde oþer be venym oþer ine oþre manere huet þet
hit by. þe þridde is þe zenne of ham þet vor wynnynge berneþ hous
tounes casteles cites oþer cherchen oþer destrueþ þe vines oþer cornes.
oþer doþ oþre harmes vor mede. þe verþe is þe zenne of ham þet
zaweþ discord and purchaceþ þe stryfs and þe werres in cites oþer ine
capiteles oþer betwene þe heȝe men vor þan þet hi weneþ þe more to
wynne mid strif ine þe werre. þanne ine pays. þe vifte is þe zenne
of reven of provostes of bedeles of sergons þet accuseþ and calengeþ
þet poure volc and ham deþ rayvni and kuedliche lede vor a lite
wynnynge þet hi habbeþ be zide.

To þise zenne belongeþ þe zenne of valse domesmen. and of valse
playteres. and of valse wytnesses of hwam we habbeþ above yspeke.
Ine manye oþre maneres is ydo þe zenne of wyckednesse ac lang þing
hit were to zigge and bettere may ech man rede þe ilke zenne and þe
oþre ine þe boc of his inwyt þanne ine ane ffepes scinne. ✓

þE EȝTENDE BOȝ OF AVARICE.

þe eȝtende boȝ of avarice is chapfare huerinne me zenegeþ ine vele
maneres vor timliche wynnynge. and nameliche ine zeve maneres. þe
verste is to zelle þe þinges ase dyere ase me may and to begge as guode
cheap ase me may. þe oþer is lyeȝe zuerie and vorzuerie þe heȝere to
zelle hare chapvare. þe þridde manere is þet me deþ ine wyȝtes and
ine mesures and þet may by ine þri maneres þe verste huanne me heþ
diverse wyȝtes oþer diverse mesures and beggeþ be þe gratteste wyȝtes
oþer be þe gratteste mesures and zelleþ by þe leste. þe oþer manere is
huanne me heþ riȝtvolle wyȝtes and riȝtvolle mesures and zelleþ on-
treweliche ase deþ þe tavernyers þet velleþ þe mesure mid scome. þe
þridde manere zuo is huanne þo þet zelleþ be wyȝte purchaceþ and
makeþ zuo moche þet þing þet me ffell wiȝe fleweþ more hevy. þe

verþe manere to zeneȝi in chapfare is to zelle to tyme. of þisen we habbeþ yspeke above. þe vifte manere is oþer þing zelle þanne me heþ yfseawed bevore ase doþ þise scriveyns þet ffeweþ guode lettre ate ginnynge and afterward makeþ wycked. þe zixte is hede þe zoþnesse of þe þinge þet me wyle zelle ase doþ þe romongours of hors. þe zevende is maki porchaci þet þing þet me zelþ makeþ vor to ffewy betere þenne hit by ase doþ þise zelleres of cloþ þet chieseþ þe þyestre stedes huer hi zelleþ hare cloþ. Ine vele oþre maneres me may zeneȝi ine chapfares ac long þing hit were to zigge.

þE NEȝENDE BOȝ OF AVARICE.

þe neȝende boȝ of avarice is ine kueade creftes. Inc þise zeneȝeþ moche volk ine vele maneres ase þise fole wyfmen þet vor a lite wynnyng hy yveþ ham to zenne alzuo þise hysians and þise kempen and vele oþre þat vor pans oþer vor timliche profit yveþ ham to crefte naȝt oneste þet ne may naȝ by do wyþoute zenne an of þan þet hit doþ and of ham þet hise sostyneþ.

þE TENDE BOȝ OF AVARICE.

þe tende boȝ of avarice byeþ kueade gemenes ase byeþ þe gemenes of des and of tables and of oþre huyche huet þet hy by huer me playþ vor pans oþer vor oþre timeliche wynnyng. Zuyche kueade gemenes specialliche of des and of tables byeþ vorbode be riȝte vor manye zennes þet volȝeþ zuyche gemenes. þe verste is covaytise vor to wynne and vor to dispoþly his velaze. þe oþer is gavelynge to grat ase neȝen vor tuelf naȝt vor ane monþe ne to eȝte dȝes ac ine one zelve day. þe þridde is to movi lyeasynges and ydele wordes. and þet wors is greate blasphemies of God and of his halȝen huervore God him wreþeþ ase ofte ziþes he heþ ynome to lite wreþe. vor oþerhuyl ham miswent þe visage þet bevore behinde.

A TALE.

A knyȝt wes þet zuor be Godes eyen. an haste his on eȝe lhip ope

þe cheker. An archer vor þet he hedde ylore ate geme nom his boȝe and ffat an heȝ aye God. þane morȝen huanne he zet ate gemene his arowe vil ope þet cheker al blody.

þe vorþe is þe kueade vorbysne þet he þet playþ yefþ to oþren þet yzeyþ þet geme. þe vifte in lere of time þet me ffolde be sette ine guode workes and manye oþre zennes þet long þing hit were to zigge. O þing ich ne ffel naȝt voryete þet þe ilke þet wynþ he ne may naȝt ine guode manere ofhealde þet he wynþ ac ffel hit yeve vor Godes love bote yef þet hit by ine zuyche manere þet he hit hedde mid barat oþer be strengþe ase þe ilke þet deþ þe oþren playe be stregþe. Ine þet eas he ffolde hit yelde to him þet hit heþ ylore. Alsuo ich zigge of þet me wynþ ine tornement.

þise byeþ þe boȝes of avarice ynoȝ þer byeþ oþre. Ac hy byeþ more to clerekes þanne to þe leawede and þis boc is more ymad vor þe leawede þanne vor þe clerkes þet conneþ þe wrtinges.

þE ZIXTE HEAVED OF þE BESTE.

þe zixte heaved of þe kueade beste is lecherie þet is to moche love and desordere ine lost of lenden oþer ine vlefliche lost. of þise zenne vondeþ þe dyevel in vif maneres ase zayþ Zaynt Gregorie. Averst ine fole ziȝþe. afterward ine fole wordes. afterward ine fole takinges. afterward ine fole kessinges. afterward me comþ to þe dede. Vor of fole ziȝþe me comþ to þe speche and vram þe speche to þe handlinge vram þe handlinge to þe kesinge vram þe kessinge to þe dede. and þous sotilliche makeþ þe dyevele guo vram on to oþer. þis zenne him to delþ verst ine tuo maneres vor þer is lecherie of herte and lecherie of bodie. þe lecherie of herte zuo heþ your stapes. vor þe gost of fornication þet serveþ of þe vere of lecherie becleppe þe herten makeþ verst come þe þoȝtes and þe likinges and þe yimaginacions of zenne to herte and makeþ þenche. Efterward þe herte blefþ inc þe þoȝtes and suo deliteþ yet ne deþ he naȝt þe dede vor no þing. and ine þise blevinge and ine þe ilke lost is þo oþer stape þet may by dyadliche zenne þe greate zenne may by þe lost. þe þridde stape is þe grauntigge of herte and of þe

scele and of þe wylle and zuyche grauntinges byeþ alneway deadliche zenne. Efter þe grauntinge comþ þe wylnyng and þe greate hete þet hy habbeþ vor to zeneȝy and doþ more þanne twenti zennes yne þe daye ine ziȝþe of levedys and of maydynes þet ffeweþ ham vayre ydiȝt þet ofte hy ffseaweþ and diȝteþ ham þe more quaynteliche and þe more honesteliche vor to maki musi þe foles to ham and ne weneþ naȝt grantliche zeneȝy vor þet hi ne habbeþ no wyl to do þe dede. ac vor zoþe hy zeneȝeþ wel grevousliche vor be þe ancheysoun of ham byeþ vorlore manye zaules and þer byeþ moche volk ydo to dyaþe and to zenne. Vor ase zayþ þe vorbisne ‘ Levedi of vaire diȝtinge is arblast to þe tour’ vor hi ne heþ leme ine hire bodye þet ne is a grym of þe dyevle ase zayþ Salomon. þanne behoveþ hit yelde scele ate daye of dome of þe zaules þet be þe ancheaysoun of ham byeth vorlore. þet is to onderstonde huanne hi yeveþ encheysoun vor to zeneȝy be hare wytinde.

Lecherie of bodie him todelþ ine lecherie of eȝen of yearen of mouȝe of honden and of alle þe wytties of þe bodye and specialliche of þe voule dede. and hue is hit voul dede zeþþe þe hit is kendeliche? Vor þet Guod hit vorbyet ine his spelle and his apostel Pauel þet þus zayþ Eche man habbe his oȝene vor fornicacion þet ys to zigge his oȝene wyf. To þo zenne belongeþ alle þe þinges huer by þet vless him arist and wylneþ zuiche dede ase byeþ þe mochele drinkeres and eteres þe zofte bed cloþes likerouses and alle manyere eyse of bodye out of nyede and specialliche ydelnesse.

þe zenne of dede of lecherie him todelþ ine vele boȝes be þe stat of þe persones þet hit doþ and geþ an heȝ vram kueade to worse. þe verste is of man oþer of wyfman þet ne habbeþ nenne bend ne of wodwehod ne of spoushod ne of ordre ne of religioun ne of oþre manere. þet is þe verste zenne dyadlich in dede of lecherie. þet oþer is to wyfmanne commune þis zenne is more hard vor he is more ald and vor þet zuyche wyfmen byeþ oþer huy wyves oþer of religion and ne vorzakeþ nenne ne vader ne broder ne zone ne ken. þe þridde is of men sngle and wodewe oþer ayeward. þe verþe is wiþ sngle wifman. þe vifte is mid wyfman ymarissed þet is þe zenne of spusbreche þet is

wel kuead vor þer is brekinge of treuþe þet þe on ffel bere to þe oþre. afterward þer is a sacrilege huanne one brecþ þe sacrament of spoushod. hit yvalþ oþerhuyl desertesoun of cyr and valse mariages. þis zenne him dobbleþ oþerhuil huanne he is of man yspoused wyþ wymman þet heþ housebounde. þe zixte is huanne þe man heþ his oȝe wyf deþ þing þet is forbode and disordene aye kende of man and ordre and of spoushod and mid oȝene zuorde man may him zelve sle alsuo may he mid his oȝene wyve zeneȝi dyadliche. þervore smot God to evele dyȝe Onam Jacobis nevu. and þe dyevel þet hette Asmodeus astranglede þe zeve houseboundes of þe holy mayde Sare þet zeþþe wes yonge Thobyes wyf vor alle þe sacremens of holi Cherche me ffel usi clenliche and mid greate worþfippe. þe zevende is of man to his godmoder oþer to his goddoȝter oþer to his godsone to the childre of his godzyb oþer of his godzybbe vor þo children ne moȝe naȝt come togydere wyþoute dyadlich zenne ne be spoushod. þe eȝtende is of man to his kenne and þe ilke zenne arist and loȝeþ be þet þe kenrede is nyeȝ oþer ver. þe neȝende is of þe manne mid þe kenne of his wyve oþer ayeward of þe wyve mid þe kenne of hare housebounde. þe ilke zenne is wel dredvol vor huanne þe man heþ velaȝrede myd enye wyfmane he ne may nanmore be spoushod habbe none of hire kenne and yef he enye nimþ þe spoushod ne is naȝt and yef he nimþ wyf and afterward of þe half of hire kenne ha lyest þe riȝht þet he hedde to his wyve ine zuo moche þet he ne may afterward wonye mid him bote hy hit ne bidde bevore. þe tende is of wyfmen to clerkes yhoded þis zenne anheȝeþ and loȝeþ by þe hodes and þe worþfiphede. þe enlefte is of man of þe wordle to wyfman of religiou oþer ayeaward of wyfman of þe wordle to man of religiou. þe xii. is of man of religiou and of wyfman of religiou and þis zenne anheȝeþ and loȝeþ be þe stat of þe personnes þet hit doþ. þe xiii. is of prelas þet ffolden bi licnesse and by vorbysne of holynesse and of klennesse to al þe wordle. þe laste is mest voul an lodlakest þet ne is naȝt to nemny. þe ilke zenne is aye kende þet þe dyevel tekþ to man oþer to wyfman ine vele maneres þet ne byeþ naȝt to nemni vor þe materie þet is to moche abomynable ac ine ffrifþe hit ffel nemni þe

ilke to huam hit is bevalle. Vor as moche ase þe zenne is more voule and more grislich þe more is worþ þe ffrite vor þe ffame þet one heþ of þe zigginge is grat del of penonce. þis zenne is zuo onworþ to Gode þet he dede rine ver berninde and bernston stinkinde oþe þe cite of Sodome and Gomorre and azenkte vif cities in to helle. þe dyvel him self þet hit porchaceþ heþ ffame huanne man hit deþ and þe eyr is anvenymed of þe dede.

þE ZEVENDE HEAVED OF þE BESTE.

þe zevende heaved of þe kueade beste zuo is þe zenne of þe mouþe and þervore þet þe mouþ heþ tuo offices huer of þe on belongeþ to þe zuelȝ ase to þe mete an to þe drinke þe oþer zuo is in speche þervore him todelþ þe ilke zenne in tuo deles principalliche þet is to wytene in zenne of gloutounye þet is ine mete and in drinke and ine zenne of kueade tonge þet is ine fole spekinge. And verst zigge we of þe zenne of gloutounye þet is a vice þet þe dyvel is moche myde ypayd and moche onpayþ God. Be zuych zenne heþ þe dyvel wel grat miȝte in manne huer of we redeþ ine þe Godspelle þat God yaf leave þe dyevlen to guo in to þe zuyn and þo hi weren ine ham hise adreynten ine þe ze ine tokninge þet þe glotouns ledeþ lif of zuyn and þe dyvel heþ yleave to guo in ham and hise adrenche ine þe ze of helle and ham to do ete zuo moche þet hi to cleve an zuo moche drinke þet hy ham adrencheþ.

Huanne þe kempe þet his velaze yveld ond him halt be þe þrote wel oneaþe he arist alsuo hit is of þan þet þe dyvel halt be þa zenne and þervore bleþeliche he ȝernþ to þe þrote ase þe wolf to þe ffepe him vor to astrangli ase he did to Even and to Adam in paradys terestre þet is þe viffere of helle þet nymþ þane viss be þe þrote and by þe chinne þis zenne moche mispayþ God vor þe glotoun makeþ to grat ffame huanne he makeþ his god of ane zech vol of dong þet is of his wombe þet he loveþ more þanne God and ine him ylefth and him serveþ. God him hat veste. þe wombe zayþ þou ne ffelt ac et longe and a layt. God him hat be þe morgen arise þe wombe zayþ þo ne ffelt ic am to vol me behoveþ to slepe þe cherche nys non hare hy abyt me wel. and huanne

he arist he begynþ his Matyns and his benes and his oreysones and zayþ A God huet ffolle we ete today huader me ffolle eny þing vynde þet by worþ? Eftir þise Matynes comeþ þe Laudes and zayþ A God huet we hedde guod wyn yesteneven and guode metes and efter þan he bewepþ his zennes and zayþ Allas he zayþ ich habbe yby nyę dyad to niȝt to strang wes þet wyn tene. Þet heaved me akþ ich ne ffel by an eyse al huet ich habbe ydronke. Þous to þe kueade zayþ þis zenne let man to ffame vor alþerverst he becomþ tavernyer þanne he playþ ate des þanne he zelþ his oȝen þanne he becomþ rybaud hoyer and þyef and þanne me hine anhongeþ. Þis is þet scot þet me ofte þayþ.

Þis zenne him todelþ ase be saynt Gregorye ine vif boȝes vor ine vif maneres me zeneȝeþ be mete and be drinke oþer vor þet me eth and dryngþ tovore time oþer to lostvolliche oþer out of mesure oþer to ardontliche oþer to plentyousliche. Þe verste boȝe þenne of þise zenne is to ete before time and to voul þing hit is to man þet heþ age huanne he ne may abyde time to etene and of grat lecherie of þrote hit comþ þet man þet is strang and hol of bodye wyþoute ancheysons schelvol tovore riȝte houre yernþ to þe mete ase deþ a best doumb. And vele zennes comeþ of þo ilke wone þanne hit comþ þet zuych a man zayþ þet he ne may veste ne do penonce vor he heþ þet yzed Ich habbe a tokuead heaved and he zayþ zoþ vor he heþ hit zuych ymad and kuead herte alsuo þet heþ ymad þet kuead and him heþ ydo broke þe vestinges þet is gret zenne and yef he him damnede be him zelve þer of no strengþe ac he wyll habbe velȝes þet doþ ase he deþ huiche he draȝþ vram wel to done and let his mid him in to helle vor he deþ ham breke hare vestinges and do hare glotounyes huer of hi ham wolden loki yef þer nere kueade velȝes. Vor þe drinkere and þe horling amang þe oþere kueades þet hi doþ properliche one zenne þet is þe dyevles huanne hi wyþdraȝeþ to do wel. Hy ziggeþ þet hi ne moȝe naȝt veste ac hy lyeȝeþ vor litel love of God ham heþ þet Y do zigge vor yef hi loveden zuo moche þe zoþe ioye of hevene ase hy doþ þe ydele blisse of þis wordle ase hi vesteþ vor þe timliche nyedes al huet niȝt ase wel hi miȝten veste huet non vor God yef hi him zuo moche lovede. Ac hy

byeþ ase is þet child þet wyle alneway habbe þet bread ine his hand and þe ffelt conne þet ase me zeneþeþ ine to raþe arizinge vor to ethene and alzuo me zeneþeþ late to soupi þanne þet volk þet late lovieþ to soupi and to waki be niȝte and wasteþ þane time ine ydelnesse and late guoþ to bedde and ariseþ late zenegeþ ine vele maneres. Verst ine þet hi wasteþ þane time and hine miswendeþ huanne hi makeþ of þe nyt day and of þe daye niȝt. Zuych volk God acorseþ be þe prophete vor me ffel be daye wel do and be niȝte herie God and bidde ac huo þet lyþ a bedde huanne he ssold arise slepe he mot huanne he ssfolde bidde and his servise yhere and God herie and þos he lyest al his time and þe niȝt and þane day. Efterward ine zuyche wakinges me deþ manye kueades ase playe ate ches oþer at tables and me zayþ manye bisemers and folyes and þus wasteþ þe wreche his time and his wyttes and his guodes and wreþeþ God and harmes his bodi and more þe zaule.

þe oþer boȝ is of mete and of drinke be to moche and wiþoute mesure þe ilke byeþ properliche glotounes þet al vorzuelþeþ ase deþ þe kete of his sperringe. Hit is grate wyt to loki mesure ine mete and ine drinke and grat help vor moche volk sterveþ and often þer comeþ greate ziknesses ac huo þet wyle þise mesure lyerny he ffel ywyte and onderstonde þet þer byeþ vele maneres to libbe ine þe wordle. þe verste libbeþ be þe vlesse þe oþer be his jolivete þe þridde be his fisike þe verþe be his onestete þe vifte be þan þet hare zennes acseþ þe zixte be þe goste and be þe love of God.

þo þet libbeþ be þe vlesse ase sayþ Zaynte Paul hi slazeþ hire zaulen vor hi makeþ of hare wombe hare god þe ilke ne hyealdeþ scele ne mesure and þervore hi ssolle habbe ine þe oþre wordle pine wyþoute mesure.

þe ilke þet libbeþ be hare jolyvete wylleþ hyealde hire fole velaȝredes zuo þet hi ne conne ne hi ne moȝe healde mesure.

þo þet libbeþ be ypocrisyе þet byeþ þe dyevles martires hi habbeþ tuo mesures vor þe tuaye dyevlen þet tormenteþ þane ypocrite byeþ moche ayder ayens oþren. þe on him zayþ eth ynoȝ al huet þou art vayr and vet þe oþre him zayþ þou ne ffelt ac þou ffelt veste al huet þou art

bleche and lhene. Nou behoveþ to habbe tuo mesures ane little and ane scarce þet he useþ tovore þe volke and anoþre guode and large þet he useþ þet non ne yzyȝþ þer ne halt naȝt þe riȝte mesure. þe ilke þet covaytise ledeþ habbeþ zuyche mesure ase þe pors wyle þet is lhevedi and hotestrc of þe house þanne ffolle we betuene þe porse and þe wombe of þe glotoun habbe a vayr strif þe wombe zayþ ic wylle by vol þe purs zayþ ich wylle by vol þe wombe zayþ ich wylle þet þou ete and drinke and þet þou despensi and the purs zayþ þou ne ffelt naȝt ich wille þet þou loki and wyðdraȝe. Allas huet ffel he do þes wreche þet is þrel to zuyche tuaye kueade lhordes? Tuo mesurss makeþ be wyȝte ymad þe mesure of wombe in oþre manne house guode and large and þe mesure of the purse of his þet is zorȝvol and scarce.

þo þet libbeþ be fisike hy healdeþ þe mesure of ypocras þet is lite an strait and hit ivalþ ofte þet þe ilke þet be fisike leveþ be fizike sterfþ.

þo þet libbeþ be hyre onestete þe ilke hyealdeþ þe mesure of seele and libbeþ worffipliche to þe wordle þet eteþ ine time and ine oure and nimeþ mid guode wylle þet hi habbeþ and cortaysliche an gledliche.

þo þet libbeþ be þan þet hare zennes okseþ hyealdeþ zuiche manere and mesure ase me ham chargeþ ine penonce.

þo þet libbeþ be þe goste byeþ þo þet ine þe love of God wonyeþ to huam þe Holy Gost tekþ to hyealde ordre an seckle and mesure. þe þet habbeþ þe lhordfip ope þe bodyes þet is zuo ytaȝt þet he ne aceseþ none outrage and deþ þet þe gost hat wyoute grochinge and wiȝoute wiȝzigginge.

Non miȝt þou ysi vor þet we habbeþ hyer yzed þet vele ginnes heþ þe dy Evel vor to nime þe volke be þe þrote vor verste he ffleaweþ ham þe wynes and þe metes þet byeþ vayre and likerouses ase he dede to Even þane eppel and þet yef hit him ne is naȝt worþ he him zayþ eth an drink ase þe ilke and þe ilke. velazrede þe behoveþ hyealde yef þe wylt þet me ne storveþ naȝt and þet me þe ne hyalde vor papelard oþer he him zayþ þe helþe of þine bodye þou ffelt loki vor huo þet ne heþ helþe he ne heþ naȝt ne by naȝt manslaȝþe of þe selve þou ffelt to þine bodye þe sostinonce. oþer he him zayþ Nim ȝeme of þe guodes þet þou

dest oþer miȝt do þou ne est naȝt vor þe lost of þyne bodye ac to servi God þou sselt þine strengþ loki to God ase zayþe Daviþ. þise sceles byeþ zuo cleviinde þet þe wyseste and þe holyist man byeþ oþer huyl becaȝt.

þe þridde boȝ of þise zenne is to verliche yerne to þe mete ase deþ þe hond to þe hes and þe more þet is þe ilke verlichhede þe more is þe zenne. Vor ase hit ne is no zenne vor to habbe richesses ac his to moche lovye alsuo hit ne is no zenne vor to ethe þe guode metes ak eche his to verliche oþer disordeneliche. Ethe metes byeþ guode to guode and to ham þet be scele and be mesure his useþ and hise nimeþ mid þe sause of þe drede of oure Lhorde. vor me ssel evremo habbe drede þet me ne mysnymē be ouer dede and me ssel herye God and yelde hym þonkes of his yefþes and be þe zuetnesse of þe mete þet wyþoute ne may by me ssel þenche Godes zuetnesse and to þe ilke mete þet velþ þe herte. þervore me ret ine hous of religion ate mete vor þet huanne þet bodi nymþ his mete of one half þet þe herte nyme his of oþer half.

þe verþe boȝ of þise zenne of þan þet to nobleliche wylleþ libbe þet despendeþ and wasteþ vor to velle hare glotony hwer of an hondred poure miȝten libbe and ynoȝliche by veld. Zuich volk zenegeþ ine vele maneres verst in greate despenses þet hi makeþ afterward ine þan þet hi hit useþ ine to grat hete and ine to grat lost and afterward ine þe ydele blisse þet hi habbeþ vor hit ne is naȝt onlepiliche lecherie of zuelȝ ac hit is wel ofte vor bost þet hi zechþ zuo riche metes and makeþ zuo vele mes huer of ofte comeþ vele kueades.

þe vifte boȝ is þe bysihede of glotuns þet ne zechþ bote to þe delit of hare zuelȝ. þise byeþ properliche lechurs þet ne zechþ bote þet lost of hare zuelȝ. Ine þri þinges nameliche liþ þe zenne of zuyche volke verst ine þe greate bysihede þet hi habbeþ to porchaci and to agraiþi. Efterward mid grat lost þet hi habbeþ ine þe us. Efterward ine þe blisse þet hi habbeþ ine þe recordinge and huo þet miȝte telle huyche bysinesse hi doþ to þan þet hare metes by wel agrayþed and ech to his oȝene smac and hou hy moȝe maki of one mete vele mes desgysed vor hare voule

lost. And huanne þe mes byeþ ycome on efter þe oþer þanne byeþ þe burdes and þe trufles vor entremes. and ine þise manere geþ þe tyme. þe wreche him voryet þe scele sleþþ þe maȝe gret and zayþ Dame Zuelȝ þo me ffast ich am zuo vol þet ich tocleve ac þe tonge þe lyckestre him ansuereþ and zayþ þaȝ þou ssoldest tocleve ich nelle naȝt lete askapie þis mes. Efter þe lecherie þet is ine etinge comþ þe blisse þet is ine þe recorder afterward hi wesseþ þet hi hedden nykken of crane and wombe of cou vor þet þe mosseles blefde lenger ine þe þrote and more miȝten vorzuelȝe.

Nou þou hest yherd þe zennes þet comeþ of glotounye and of lecherie and þervore þet zuyche zennes arizeþ communliche ine taverne þet is welle of zenne. þervore ich wylle a lite take of þe zennes þet byeþ ydo ine þe taverne. þe taverne ys þe scole of þe dyevle huere his deciples studieþ and his oȝene chapele þer huer me deþ his servese and þer huer he makeþ his miracles zuich ase behoveþ to þe dyevle. At cherche kan God his virtues ffeawy and do his miracles þe blynde to liȝte þe crokede to riȝte. yelde þe wyttes to þe wode þe speche to þe dombe þe hierþe to þe dyave. Ac þe dyevel deþ al ayenward ine þe taverne vor huanne þe glotoun geþ in to þe taverne ha geþ opriȝt huanne he comþ ayen he ne heþ vot þet him moȝe sosteyni ne bere. Huanne he þer in geþ he yzyceþ and yherþ and specþ wel and onderstant huanne he comþ ayen he heþ al þis vorlore ase þe ilke þet ne heþ wyt ne scele ne onderstondinge. Zuyche byeþ þe miracles þet þe dyevel makeþ. And huet lessouns þer he ret alle velþe he tekþ þer glotounye lecherie zuerie vorzuerie lycȝe miszigge reneye God evele telle contacky and to vele oþre manyeres of zennes. þer ariseþ þe cheastes þe strifs þe manslaȝþes. þer me tekþ to stele and to hongi. þe taverne is a dich to þieves and þe dyeveles castel vor to werri God an his halȝen. and þo þet þe tavernes susteyeneþ byeþ velȝes of alle þe zennen þet byeþ ydo ine hare tavernes and vor zoþe yef me ham zede oþer dede asemoché ssame to hire vadre oþer to hare moder oþer to hare gromes as me deþ to hire Vader of hevene and to oure Lhevedy and to þe halȝen of paradis mochel hi wolden ham wreþi and oþer red hi wolden do þer to þanne hi doþ.

✓ þE ZENNES OF þE TONGE. ✓

Huo þet wyle conne and weȝe þe zennes of þe tongue hit behoveþ þet he conne weȝe and ayenweȝe þet word huych þet hit by and huer of hit comþ and huet kuead hit deþ. Vor hit yvalþ þet þet word is zenne ine hym vor þet hit is kuead and yef hit byvalþ þet hit by zenne vor þet hyt geþ out of kueade herte and of heavede hit bivalþ þet þe speche is grat zenne þet hi deþ grat kuead þaȝ hy by vayre and ysmoþed. Nou ffelt þou ywyte þet þe kueade tongue is þet trau þet God acorsede in his spelle vor þat he ne vand naȝt bote leaves þet ine Holy Writ byeþ onderstonde wordes. And alsuo ase hit is strang þing to telle alle þe lyeaves of þe trauwe alsuo hit is strang þing vor to telle alle þe zennes þet of þe tongue comeþ. An þise ten boȝes we moȝe alsuo nemni ydelinessse. yelpinge. blondinge. todraȝinge. lyesynges. vorzueriinges. stryfinge. grochinge. wyþstondinge. blasfemye. þe ilke þat ham yeveþ to moche to ydele worddes hi zecherþ grat harm þet hi ne aparceyveþ naȝt vor hy lyeveseþ þane time precious huer of hi ffolden habbe eftsonne disete. and vorlyseseþ þe guodes þet hi þencherþ to done and ffolden do and nimeþ þe tresor of þe herte and hise velþ ayen mid ydelinessse hi onwriþ þanc pot and þe vlezen vlyeþ þerin. Hi hise clepieþ ydele wordes ac hi ne byeþ ac hi byeþ of grat cost and harmvolle and perilous ase þo þet emteþ þe herte of hire guode and velþ his ayen mid ydelinessse as þo huer of behoveþ yelde rekeninge of echen bevor God ate daye of dome ase God zayþ ine his spelle. Hit ne is naȝt lite þing ne ydelinessse huer of hit behoveþ rekeni and yelde scele inc þe heȝe cort ase bevore God and al þe baronage of hevene.

Ine þo ydele wordes me zeneȝeþ ine vif maneres vor þer byeþ zome wordes ydele huer of þe tonges byeþ zuo volle þet spekeþ bevore and behynde þet byeþ ase þe cleper of þe melle þet ne may him naȝt hyealde stille. and yef hi spekþ bisye wordes of ham þet zuo bleþeliche telleþ tidynges þet zetteþ ofte hare herte to mesayse of ham þet his yhereþ and makeþ þe efter telleres ofte by yhyhealde foles and vor lyeȝeres. Efterward byeþ þe tales and þe vayre zigginges huer of hi habbeþ moche

of ydele blisse þo þet hise conne sotilliche zigge vor þe herkneres do wel lheȝze. Afterward byeþ þe bourdes and þe trufles vol of uelþe and of leazinges þet me clepeþ ydele wordes ac vorzoþe hit ne byeþ ac hy byeþ wel stinkinde and wel voule. Afterward byeþ þe bisemeres and þe scornes þet hi ziggeþ ope þe guode men and ope alle ham þet wylleþ do wel þervore þet hi myȝten his draȝe to hare corde and vram þe guode þet hi habeþ yconceyved wyþdrage. þet ne byeþ naȝt ydele wordes vor þou art ase manslaȝþe yef þou be þine tonge wyþdraȝst ane man oþer a child wel to done and God þe can as moche þank ase wolde þe kyng yef þe heddest yslage his zone oþer his tresor ystole. ✓

OF ÞE ZENNE OF YELPINGE.

Afterward comþ þe zenne of yelpinge þet is wel grat and wel voul wel vals and wel vileyn. Hi is wel grat vor huo þet yelpþ he is aperteliche Godes þyef and him wyle benyme his blisse ase we zede hyerbevore. þet is a wel vals zenne vor þe guodes huer of he miȝte wynne þe hevene hi yeveþ vor a litel wynd and zuo hit is a wel voul zenne vor þe wordle zelf ham halt vor fol and vor vilayn and vor nice.

Ine þise boȝe byeþ vif leaves þet byeþ vif manere of yelpinges. On is preterit þe is to zigge of þinge ypased þet is þe zenne of þan þet zuo bleȝeliche recordeþ hare dedes and hare prowesses and þet hi weneþ habbe oþer wel ydo oþer wel yzed. þe oþer is of present þet is to zigge of nou þet is þe zenne of þo þet naȝt ne deþ gledliche ne ham ne payeþ wel to done ne wel zigge bote ase me hit yzyȝþ oþer yherþ þise ine dede oþer ine speche and ine zinginge hi yelpeþ and zelleþ vor naȝt al þet hi doþ. To þan belongeþ þe zenne of zuichen þet yelpeþ of þe guodes þet hi habbeþ oþer þet hi weneþ habbe of hare noblesse of hare richesse of hare prouesse. Hy byeþ ase þe coccou þet ne can singe bote of him zelve. þe þridde is þe zenne of þise over weneres þet ziggeþ ich wil do þet and þet ich wylle awreke forre ich wille maki þe helles and þe danes. þe verþe is more sotil þet is of þan þet ne moȝe vor flame ham zelve praysi ac al þet oþre doþ and ziggeþ altogidere vayrliche blamyeþ ase riȝt naȝt ne him prayseþ to þet hi conne do and zigge. þe vifte is yet

more sotil of ham þet huanne hi willeþ þet me hise praysi and hi nolleþ zigge aperteliche hi hit makeþ anaȝt and makeþ zuo moche ham milde and ziggeþ þet hi byeþ zuo kueade and zuo zenvol and zuo onconnynde þrisiþe more þanne hi by vor þet me ham hereþ and hyealde vor wel boȝsam. all as zayþ Saynt Bernard huet þer is hier zorȝolle yelpinge hy makeþ ham dyevlen vor þet me halt ham vor Angles. hy makeþ ham kueade vor þet me ffolde his hyealde vor guod. Ne more me ne may ham wreþi þanne vor to zigge vor zoþe þou zayst zoþ. To þan belongeþ þe zenne of ham þet zechiþ spekemen ham vor to praysi and vor to grede hare noblesse be huas mouþe hi spekeþ and þe more hardeliche.

U. A. E.

OF BLONDINGE.

þe blonderes byeþ þe dyeveles noriches þet his children yeveþ zouke and doþ ham slepe ine hare zenne be hare vayre zang. Hy smerieþ þane way of helle mid hony ase me deþ to þe bere vor þet þe zeneȝere hine ffolde guo þe hardylaker. þis zenne him todelþ ine vif deles þet byeþ ase vif leaves ine þise boȝe. þe verste zenne is of þyse blonderes þet huanne hi yzeþ þet he oþer hy þet hi wylleþ bevly habbeþ wel yzed oþer þet he heþ wel ydo anhaste him ziggip to him zelve vor þet ha heþ ydele blisse ac his kuead volleþ hi him naȝt telle. þe oþer zenne is huanne þe little guodes þet hire children þet hi doþ zouke ydo oþer yzed hy leveþ and dobbleþ and moreþ hit of hiren al huet þer is more of lyeasinge þanne of zoþ and þervore hy byeþ ycleped valse wytnesses inȝ holy Writ. þe þridde zenne is huanne hi doþ onderstonde þe manne oþer þe wyfmanne þet he heþ ine him manie guodes and graces huer of he ne heþ none and þervore his clepeþ holy Writ charmeres vor hy becharmeþ zuo moche þane man þet he ylef ham more þanne him zelve þet he ylefþ bet þet he yherþ þanne þet he yziȝt and þet hy ziggeþ of him þanne þet hi useþ. þe verþe zenne is þet huanne hi alle zingeþ Placebo þet is to zigge ‘Mi lhord zayþ zoþ’ ‘Mi lhord deþ wel’ and wendeþ to guode al þet þe guode man deþ oþer zayþ by hit guod by hit kuead and þervore hy byeþ ycleped ine þe writinge Echo þet is þe

rearde þet ine þe heþe helles comþ ayen and acordeþ to al þet me him zayþ by hit guod by hit kuead by hit zoþ by hit vals. þe vifte zenne is huanne þe blondere defendeþ and excuseþ and wryeþ þe kueades and þe zennes of ham þet he wyle vlaterie and þervore zuyche byeþ ycleped inc writinge tayles vor hi wreþ þe velþes of zenne of riche men vor zom timlich guod huerone hi byeþ anlicned to þe tayle of þe voxē be hare barat and vor hare bezuykinge of todraȝyngē.

Blondere and misziggere byeþ of one scole þise byeþ þe tuo nykeren þet we vyndeþ ine bokes of kende of bestes vor hy byeþ a ffewynge of þe ze þet me klepeþ nykeren þet habbeþ bodyes of wyfman and tayle of viſſe and clauen of arn and zuo zuetelich zingeþ þet hi makeþ slepe þe ſſipmen and afterward his vorzuelȝþ. þet byeþ þe blonderes þet be hare vayre zang makeþ slepe þet volk and ine hare zenne hi resambleþ an eddre þet hat Serayn þet yernþ more zuyþere þanne hors and oþer huyl vleþ and habbeþ þet venym zuo strang þet no tryacle ne is þer to naȝt worþ vor raȝre comþ þe dyaþ þanne me velþ þane byte. þet byeþ þe missiggeres of huam Salomon zayþ þet hi byteþ ase edderen inc bezuykinge an þet venim slaȝþ þri in one stroke. þane þet zayþ þane þet lhest and þane of huam he missayþ. þet is þe felliste best þet me clepeþ Hyanc þet ondelfþ þe bodies of dyademen and hise etcþ þet byeþ þo þet byteþ and etcþ þe guode men of religion þet byeþ dyade to þe wordle hi byeþ more feller þane helle þet ne vorzuylþ bote kueade ac hi yerneþ op to þe guode huervore hy byeþ anlicned to þe zoȝe huanne hi heþ yvarȝed wel bleþeliche byt men ycloþed mid huyt. Hy byeþ ase þe lhapwynche þet ine velþe of man makeþ his nest and zuo resteþ þet byeþ þe ſſarnboddes þet bevleþ þe floures and lovieþ þet dong. And þes boȝ heþ vif leaves þe verste is huanne me vint leȝinges and þe kucades vor oþren to arere blame. þe oþer is huanne þet kuead þet he yherþ of oþren he hit telþ vorþ and hit moreþ of his oȝen. þe þridde is huanne he kuencþ and deþ to naȝte alle þe guodes þet þe man deþ and hise deþ hyeade to ane kucade. þes eth þane man al yhol þe oþre ne etcþ hine naȝt al ac byt and nimþ a steck and þis is þet verþe lyeaf of þise boȝe þet is propreliche ycleped todraȝyng vor he todraȝþ and toheanþ eche

daye zom stech of guode þet he yhyerþ of oþren vor huanne me zayþ
guod of oþren tovore him alneway he vint and zet ames vor zoþe he
zayþ þet is zoþ he is a wel guod man and ich hine lovie moche ac he
heþ zuich a lac ine him and þet me vorþingeþ. þes is þe scorpioun þet
makeþ vayr mid þe heavede and enveyment mid þe tayle. þe vifte is
huanne he miswent and went to þe worse half al þet he yherþ oþer
yziȝþ þet me may wende to guode and to kueade and þervore he is vals
demere and ontrewē.

LEAZYNGES.

Leȝinge valseþ þane man also me valseþ þe kinges sel oþer þe popes
bulle and þervore þet me makeþ valse monaye and berþ valse lettres ha
ffel by demd ase valsere ate daye of dome. þe lyeȝere is amang þe men
ase þe valse peny amang þe guode ase þet chef amang þe corn. þe
lyeȝere is ylich þe dyevle þet is his vader ase God zayþ ine his Spelle
vor he is lyeȝere and vader of leazinges ase he þet made þe verste
leazinge and yet he hise makeþ and tekþ eche daye. þe dyevel him
ffeweþ ine vele ffefþes and him chongeþ in vele wysen þet volk vor to
gyly. alsuo deþ þe lyeȝere huervore he is ase þe gamelos þet leveþ by
þe eyr and naȝt ne heþ ine his roppes bote wynd and heþ eche manere
colour þet ne heþ non his oȝen.

Ine þise boȝe byeþ þri smale tuygges vor þer byeþ leazinges helpinde
and leazinges likynde and leazinges deriynde and in echen is zenne vor
ase zayþ Saynt Austin asemoche ase he þet lyeȝþ be his leazinge deþ
guod to oþren alneway be deþ his oȝene harm þanne þe leazinges
helpinde byeþ zenne. Ac þe leazinges likinde byeþ more grat zenne
ase byeþ þe hyeȝinges of þe lozenjour and of þe gememen and of þe
scorneres þet ziggeþ þe bysemeres and þe lezinges and þe lheȝinges vor
to solaci þe volk ine ziggynge and ham to harkin is zenne hit ne is non
drede. ac þe lyazinges deriynde byeþ dyadlich zenne huanne ase his
zayþ wytindeliche and be þoȝte vor to do harm to oþren.

To þise boȝe belongeþ alle valshedes and þe gyles and þe contackes
þet me deþ in al þe wordle vor oþren to gyly and harmy oþer ine zaule
oþer in bodye oþer ine guodes oþer ine los huych þet hit by.

OF þE ZENNE OF LYEᛄINGE.

Kuead þing hit is to lyeᛄe ac more zenne hit is him zelve vorzuerie and þervore our Lhord hit zuo moche vorbyet. Perilous þing hit is to zuerie ac naȝt vor þan þet ine no poynt me ne may zuerie wyþoute zenne ase zayþ þe Bougre ac vor þan þet ofte zuerie makeþ ofte vorzuerie and ofte zeneȝi. Vor ine zeve maneres me zuereþ verste huanne me zuereþ boldliche þet is onworȝnesse and bleȝeliche þet hit þingþ þet him hit likeþ to zuerie þervore hit vorbeyt Saint Jacob. Ne zuerieþ naȝt bote huanne hit is nyed. ac þet wyl is þe lecherie vor to zuerie. Efterward huan me zuereþ liȝtliche þet is vor naȝt and wyþoute scele þet is vorbode ine þe oþre heste of þe Laȝe þet God wrot ine þe tables of ston mid his vingre. Efterward huanne me zuereþ be wone ase at eche word vor þer byeþ zome zuo evele ytaȝt þet hi ne conne noȝing zigge wyþoute zueriyng. þise habbeþ God into grat onworȝhede huanne al day and vor naȝt him clepieþ to wytnesse of al þet hi ziggeþ vor zueriinge is non oþer þinge þanne clepie God to wytnesse and His Moder and His halȝen. Efterward huanne me zuereþ folliche and þet yvalþ ine vele maneres. Oþer huanne me zuereþ by tyene and sodaynlyche huer of him vorþingþ afterward. Oþer huanne me zuereþ vor þing þet me ne may naȝt healde wiþoute zenne zuich oþ me ffel breke and do penonce for þane fole oþ. Oþer huanne me zuereþ zikerliche of þinge þet me nis naȝt ziker yet þaȝ hit by zoþ. Oþer huanne me behat zikerliche þet me naȝt not yef me hit may volvelle. Oþer huanne me zuereþ be þe fseppinges ase me zayþ be þe zone þet ffinþ by þet ver þet bernþ oþer by myn heaved oþer by myne vader zaule oþre oþre þane ylych. Zuyche oþes God vorbyet in his Spelle vor þet ich ffel maky ziker ich ne ffel naȝt draȝe to wytnesse bote þan heȝe zoþ þet is God þet al wot naȝt þe clene fseþþes þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þoȝte ich bere ham ane worþfippe þet ich ffolde bere to God onlepi ac huanne me zuereþ be þe Godspelle me zuereþ be Him þet þe wordes byeþ and byeþ ywryte and huanne me zuereþ be þe holy relikes and be þe Halȝen of paradis me zuereþ be ham and be God þet ine him

woneþ. Efterward huanne me zucreþ vileylnliche by God and His halȝen ine þise zenne byeþ þe Cristene worse þanne þe Sarasyn þet nolden zuerie ine none manere ne nolden þolye þet me zuore bevore ham zuo vileylnlyche be Jesu Crist ase doþ þe Cristene. Hi byeþ more worse þanne þe Gyewes þet Hine dede arode hy ne breken non of His buones ac þise Him tobrekeþ smaller þanne me deþ þet zuyn ine bocherie. þise ne vorbereþ naȝt oure Lhevedi and þise his tobrekeþ more vileynlaker and hire and þe oþre halȝen þet hit is wonder hou þe Cristendom hit þoleþ. Efterward huanne me zuereþ valsliche oþer huanne me bereþ valse wytnesse oþer me zuereþ vals wytindeliche ine huyche manyere þet me zuereþ oþer openliche oþer stilleliche be art oþer be sophistrie vor ase þe riȝte wrytes ziggeþ God þet loveþ mueknesse and zoȝenesse yne zuyche wytte ondervangþ þane oþ onderstant þet word ase he hit onderstant þet ne þengþ naȝte bote guod and þet muekliche and wyȝoute stryf hit onderstant.

Mochel is grat Godes myldenesse huanne zuyche men þet zuerieþ of þinge þet hi wyteþ wel þet ne is naȝt soþ oþer bihoteþ þing þet hi nole naȝt healde þet þe dyevel him ne astrangleþ hastelyche. Vor huanne he zayþ “Zuo God me helpe” oþer “Zuo God me loky” and he lyeȝe he deþ him out of þe helpe and of lokynge of God nou ssfolde he be riȝtes lyeȝe wyt and onderstondynge and body and guodes and zaule and al þet he halt of Gode.

þe laste boȝ of þise zenne is huanne man agelt his truȝe and þet he heþ behote and graunted oþer be his truȝe oþer be his oþe vor truȝe yloȝe and oþ ybroke is ase hit were al on.

CHEASTE.

Saynt Augustin zayþ þet noȝing zuo moche ne ys ylych to þe dyevles dedes ase cheaste. þes meyster huer of ne is non drede payþ moche þe dyeule and naȝt ne payþ God þet ne loveþ bote pays and onynge.

þes boȝ him todelþ ine vij. oþre boȝes huer of þe verste is striþ þe oþer chidinge þe þridde missigginge þe verþe godelinge þe vifte atwytinge þe zixte þreapinge þe zevende unonynge arere. Huanne þe dyevel

yziȝþ love and onyngē amang volke moche hit him vorþingþ and vor ham maki unonyngē he makeþ bleȝeliche his miȝte ham vor to do strive and þe dyevēl beginþ þet ver of tyene and evel wyl vor to be cleppe þanne efter þet strif and þe cheaste comþ þe noyse and þe cheaste all alsuo huanne me alyȝt þet ver lhapþ þet smeþ efter þe layt stryf and cheaste and huanne þe on zayþ to þe oþren “Zuo hit is” “Zuo hit ne is” — “Zuo hit wes” “Zuo hit nes.”

Chidinge is huanne eyder lyexneþ oþren oþer greate wordes. Efter þan comeþ þe myssigginges þet is huanne þe on peyneþ þan oþren and ziggeþ þe greate felonyes vor þer is a feloun þet heþ þe tongue more kervinde þanne rasour more zuyfter þanne arwe vlynde and more borynde þanne zouteres cles. Zuyche men byeþ anlykned to þan þornhog þet is al ywryȝe myd prikynde cles and hit is to moche fel and zone hit is wroþ and þanne hit is oftyened he kest out his eles of his bodye ariȝthalf and alefthalf. Alsuo he is anlikned to þe felle dogge þet byt and beberkþ alle þo þet he may.

Efterward comeþ þe godeleþ þane oþrene and þet is zuo grat zenne þet þe Wrytynge zayþ þet huo þet godeleþ his emeristen he is acorsed of God and Saynt Paul zayþ þet zuych volk ne moȝe habbe Godes ryche and Salomon zayþ þat hare mouþ is ase þe wyȝte þet valþ ine hot weter þet kest hyer and þer and scoldeþ alle þo þet byeþ þer aboute.

Efter þan comeþ þe wyȝnymynges þet byet yet more gratter zenne huanne me awyt ane man oþer his zennes oþer his folies oþer his poverte oþer his poure ken oþer oþre lac þat is ine him.

Efterward zuo comeþ þe þreapyngeþ and beginneþ þe medles and þe werres. Ac above alle þise zennes þet we habbeþ hyer ynemned paseþ þe zenne [of] ham þet be hare kueade tongue sosteyneþ and arereþ þe strifs and þe evele wylles betwene ham þet byeþ vryendes togidere and þo þet miswendeþ þet pays and þe onynges. God hateþ moche zuych volk and zuo zayþ þe Writinge.

OF GROCHINGE ÞET IS OF HIM ÞET NE DAR NAȝT ANSUERIE.

Ofte we hit yzeþ come þet þe ilke þet ne dar ansuerye ne chide þet he beginþ to grochi betuene his teþ and grunny vor efter þe chyaste we zetteþ þe zenne of grochinge. Hou grat is þe zenne ous ffeweþ wel þe wreche þet God kan nyme ase recordeþ Holi Wryt vor þise zenne onleak þe erþe and vorzualȝ Datan and Abyron and villen doun al kuic into helle an vor þo zenne zente God a ver þet vorbernde Kore and alle his velazes. CCL. of þe gretteste of Godes ost ine deserete. Vor þe ilke zenne vorlore þe Yewes þet land of beheste þat God ham hedde behote zuo þet of zix C. þousond þet God hedde ykest out of þe þreldome of þe kinges of Egipte and þet he hedde ylocked vourt i year ine desert myd þe manne of hevne ne yede into þe Holy Londe bote tuo wyþoute mo þet hetten Calef and Josue ac alle hi storven in zorȝe ine þe desert.

þis zenne heþ tuaye boȝes vor þe on is grouchinge aye God and þe oþre aye man regneþ. þis zenne is ine vele maneres ase in sergons aye hire lhordinges ine wyfmen aye hare levedis and ine children aye hare vaderes and hare modren ine þoure aye þe rich and þe þrelles aye þe knyȝtes ine leawede aye þe clerkes and aye þe prelas and þe cloysters aye þe abbottes and þe priours and hire officials ase subprior and þe oþre and wext þe grochinges ine alle zuyche personse oþer of onboȝ-sammesse vor þan þet me is to hard ine hestes oþer ine sleauþe vor þet me is to sleuvol. oþer of impacience vor þet me ne deþ naȝt alle þe wylles oþer of envie oþer of felonie vor þet me avonceþ more þe on þanne þe oþre and manye oþre kueade rotens.

Grochinge aye God heþ yet nou ynoȝ mo encheysouns vor man þet heþ vorlore grace and þolemodnesse he wyle by mayster ope God zuo þet al God deþ ine erþe bote yef he hit ne do al to his wylle an haste he grocheþ aye God and zyngþ þet Pater Noster to tokne vorzoþe ac þe dyevles zang. Vor ase þe Holy Gost tekþ and makeþ his ychosene zinge ine hare herten þe zuete zonges of hevne þet is of þe graces of al þet he deþ and of al þet he us zent alsuo þe kueade gost makeþ his

deciples zinge þanne zang of helle þet is grochinge þet evre ffal yleste
ine helle in al þet God deþ bote hit by al hire wylle vor zoþe mochel is
zuych a man vol ant out of his wyte þet wyle þet me him yelde scele
of al þet he heþ ydo yef me him zent adversete poverte ziknesse dyere
time rayn druzþe yef me yefþ him and benymþ hit oþren bote yef hit ne
do by al to his wylle he himnymþ anhaste to grochi aye God and him
wele þonkeþ huet wonder is hit þaȝ God him awrekþ of zuyche volke þet
wylleþ him benyme his lhordssip and his wyshede.

OF WYÞSTONDYNGE.

Kuead þing is grochinge ac more is wors wystondinge. Wyþstondynge is a zenne þet comþ of þe herte þet is rebel and hard and rebours and dyvers þet alneway wyle þet his wyl by do and his zygginge by yhyealde þet wyle þet alle þe oþre bouȝe to him and he ne bouȝe to nonen. þis is þe harde hearte huer of Salomon zayþ þet he ne may naȝt fayly of kued ende. And ase þer is grochinge aye God and aye man also is zuych herte rebel to God and to man.

þis zenne heþ your boȝes vor zuyche herten byeþ rebours and rebels red to leve to done Godes heste chastinge þolye and techinge ondervonge. Yef enye of hare vryendes ham wylleþ rede and hare vreme ffewy naȝt ham nolleþ yhere raȝre vor þet hi habbeþ yspeke hi doþ þe more bleþelaker þe contrarye. To þe rede of oure Lhorde ofte hi byeþ rebel yef me ham ret þing þet by to helþe to hire zaules ne noȝyng nolleþ do er þan me gabbeþ of ham. And þos hy byeþ rebels to þe heste of oure Lhorde to huam hi byeþ yhyealde and zuo moche ham zet bevore þe dyevel of toknen oþer of fyeblesse oþer of elde oþer of yeȝeþe oþer of oþre kueade sceles þet alast hi ne doþ naȝt. Efterward huanne me his chasteþ and wyþnymeþ hi ham defendeþ ase þe bor zuo þet hare folyes ne beknaueþ and þe more þet hi ham excuseþ þe more wext þe zenne. And zuo hit is huanne God his beat and chasteþ and maugre hy wyteþ and ziggeþ ofte onþonk þan and þe oþren huet wyle God me do huet habe ich him misdo? þos deþ þe fol and þet him ffolde by triacle to him went in to venym and þe medicine him yefþ

þane dyaþ. Efterward þer byeþ zome of zuo divers wyt þet none guode techinge ne ondervongeþ ak alneway wereþ hare sentense huet þet hit by zuo þet ofte hi valleþ ine error and ine valse opinions and ine eresye and ine eele byleave.

OF BLASFEMYES.

Blasfemyes is ase zayþ Saynt Austin oþer huanne me ylefþ and zayþ of God þing þet me ffel yleve ne healde oþer me ne lefþ naȝt þet me ffolde yleve. Ac speciallyche me clepieþ hyer blasfemye huanne me missayþ of God and of His halȝen oþer of the sacramens of Holy Cherehe. þis zenne ys ydo ine vele maneres oþer huanne me hit zayþ be þoȝte ase doþ þe Bougres and þe mysbylevinde oþer me hit zayþ vor covaytise to wynne ase doþ þise charmeres and þise wychen oþer huanne me hit zayþ be tyene and be despit ase doþ þise playeres þet zuo vleynliche tobrekeþ Jesu Cristes Body and zuo vileyngliche mis-siggeþ of God an of His blesside Moder þet hit is dredvol and zorȝe to hyere and lheste. þise byeþ ase wode houndes þet biteþ and ne knaweþ naȝt hare lhord. þis zenne is zuo grat þet God his awrekþ oþerhuyl aperteliche ase we habbeþ yzed bevore þo we speke of wyckede volke. Of þise zenne zayþ God ine His spelle þet hit ne ffel by voryeve ne ine þise wordle ne ine þe oþre.

Nou we habbeþ ytald ten manere zennes of þe tongue þanne is þe verste ydelnesse and þe laste blasfemie and be eas hit is þet Salomon zayþ þet þe beginnynge of þe kueade tongue is folie and þe ende to kuead error.

Hyer endeþ þe zeve dyadiche zennes and alle hire boȝes and huo þet wel him studeþ ine þise boc he myȝte moche profiti and lyerny and knawe eche manyere of zenne and him zelve wel ssryve vor non ne may him wel ssryve ne him loki vram zenne bote he his ne knawe. Nou ffel þane þe ilke þet ine þis boc ret yzy diligentliche to by ssryve and him loky be his myȝte. Of oþre zennes þet hem ne is naȝt gelti he ssal herye God and Him boȝsamliche þonky þet him heþ ylocked.

VOR TO LYERNY STERVE.

Onneaþe sterf þet ylyerned ne heþ. Lyerne to sterve þanne ffelt þou conne libbe vor non wel libbe ne ffel conne þet to sterve ylyerned ne heþ. And þe ilke aryȝt is ycleped wrechche þet ne can lybbe ne dar sterve.

Yef þou wylt libbe vriliche lyerne to sterve gledliche. Yef þou me zayst hou me hit ffel lyerny ie hit wyle þe zigge an haste. þou ffelt ywyte þet þis lyf ne is bote dyaþ vor dyaþ is a wendinge and þet eth wot and þervore me zayþ of ane manne huanne he sterfþ he went and huanne he is dyad he is ywent þis lyf alsuo ne is bote a wendynge vor zoþe a wendinge wel ffort. vor al þet lyf of ane manne þaz he levede a þousond yeare þet ne ffolde by bote onlepy prikke to þe zyȝþe of þe oþre lyve þet evre wyþoute ende ffel yleste oþer ine zorȝe oþer ine blisse wyþoute endynge.

þis ous wytnesset wel þe kyng þe erl þe prince þe emperour þet þe blysse of þe wordle hedden zomtyme nou ine helle wepeþ and gredeþ yelleþ and zorȝeþ “A alas huet is ous worþ oure pouer worþfippe noblesse richesse blisse and bost. al hit ys ywent wel raþre þanne ffed oþer voȝel vlynde oþer quarel of arblaste and þous geþ al oure lyf. Nou we were ybore and an haste dyad ne al our lyf nes naȝt bote a lyte prikke nou we byeþ ine zorge wyþ oute ende. Oure blisse is ywent into wop oure karoles into sorȝe gerlondes robes playinges messinges and alle guodes byeþ ous yfayled.” Zuyche byeþ þo zonges of helle ase þe Writinge ous telþ ous vor to ffewy þet þis lyf ne is bote a wendynge wel ffort and þis wordle ne is bote wendynge and libbe ne is bote a wendynge. þanne ne is libbe bote sterve and þet is zoþe ase Pater Noster vor huanne þou begonne libbe anhaste þou begonne to sterve and al þin elde and al þine time þet ise yguo þe dyaþ þe heþ ywonne and halt. þou zayst þet þou hest zixti yeare þe dyaþ hise heþ and nevremo his nele þe yelde. þervore is þet wyt of þe wordle folye and þe clerk zyinde ne yzyȝþ naȝt. Day and niȝt makeþ o þing and þe more þet hit makeþ þe lesse zuo knaweþ alneway sterfeþ and hi ne conne sterve vor day and nyȝt þou sterfst as ich þe habbe yzed.

Yet eft ine oþre manere ich þe teche þise clergie þet þou conne wel libbe and wel sterfe. Nou yhyer and onderstand þe dyaþ ne is not a todelinge of þe zaule and of þe bodye and þat ich wel wot. Nou ous tekþ þe wyse Catoun Lyerne we zayþ he to sterfe todele we þane gost of þe bodie ofte þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden and þe wordle zuo moche onworþede and zuo moche wylnede lyf naȝt dyeadliche þet hi westen be hare wylle ac hit nes ham naȝt worþ vor hi ne hedden no grace ne þe beleave of Jesu Crist. Ac þe holy men þet lovieþ God and yleveþ þet of þri dyeaþes habbeþ þe tuay ypased. Vor þer is dyaþ to zenne and dyade to þe wordle. Nou abideþ þanne þridde dyeaþ þet is þe todistinge of þe zaule and of þe bodie. Betuene ham and paradys ne is bote a lyte woȝe þet hy agelteþ be þenchinge and be wylnyng and yef þet bodi is of þis half þe herte and þe gost is of þe oþerhalf. þer hy habbeþ hyre blevinge as zayþ Saynte Paul hire solas hire blisse and hire confort and alle hire lostes and þervore hy hatyeþ þis lyf þet ne is bote dyaþ and wylneþ þane dyaþ bodylych vor þet is damezele Bereblisse þet þe dyaþ þet alle þe halȝen corouneþ and deþ [zetteþ] in to blisse.

Dyaþ is to guode men ende of alle kueade and gate and inguoynge of alle guode. Dyaþ is þe stream þet todelþ dyaþ and lyf. Dyaþ is of þis half lif of oþre half ac þe wyse of þise wordle þet of þis half þe streme yzeþ zuo briȝte of oþer half hi naȝt ne yzed. an þervore his clepeþ þe Writinge foles and yblent vor þerne dyaþ hi clepieþ lyf and þane dyaþ þet is to þe guoden beginnyng of live hi hit clepieþ þan ende and þervore hy hatyeþ zuo moche þane dyaþ vor hi nyteþ huet hit is ne is of oþerhalf þe streme ne habbeþ naȝt ybleved and naȝt ne wot þet out ne geþ.

þanne yef þou wylt ywyte huet is guod and huet is kuead guo out of þi zelve guo out of þe wordle lierne to sterfe todel þine zaule vram þe bodye be þoȝte zend þine herte into þe oþre wordle þet is to hevene into helle into purgatorie þer þou ffelt yzy huet is guod and huet is kuead. Ine helle þou ffel yzi mo zorȝes þanne me moȝe devisy. Ine purgatorie mo tormens þanne me moȝe þolye. Ine paradys more blisse þanne me moȝe wylny. Helle þe ffel teche hou God awrekþ dyadlych zenne.

Purgatorie þe ffel seawy hou God clenzeþ veniel zenne. Ine hevene þou ffelt yzy openliches hou vertues and guode dedes byeþ heȝliche yolde. Ine þis þri þinges is al þet is nyed wel to wytene hou me ffel conne libbe and wel sterue.

Nou loke eftzone a lyte and ne tyene þe naȝt to þise þri þinges vor þet þou lyernest to hatye zenne. Voryet þi body ones a day guo into helle ine þine libbinde þet þou ne guo ine þine stervinge. þis deþ ofte þe holi man and þe wyse þer þou ffalt yzy al þet herte hateþ and bevlyȝþ and defaute of alle guode ynoȝ of alle kueade ver bernynde. brenstan stinkinde. tempeste brayinde. voule dyevlen. honger and þorst þat me ne may naȝt stonchi. dyverse pines and wepinges and zorȝes mo þanne herte moȝe þenche ne tonge telle and evre ffel yleste wyþ oufe ende. And þervore is þe ilke zorȝe wel ycleped dyaþ wyþoute ende and huanne þou yzixt þet hit behoveþ zuo dyere abegge onlepy dyadlich zenne þe woldest þe raȝre lete be vlaȝe quik þanne þou dorstest to onlepi dyadlich zenne consenti.

Efterward guo into purgatorie þer þou ffelt yzi þe pines of þe zaules þet hyer hedden vorþenchinge ak nere naȝt volliche yclenzed nou hi doþ þer þe levinge of hare penounce al huet þet hi byeþ briȝte and clene as hi weren ate þoȝnt and ate time huanne hi yeden outt of þe welle of cristninge. Ac þe ilke penonce ys wel grislich and hard for al þet evre þoleden þe holy martyres oþer wyfmen þet travayled of childe of sorȝe ne ys bote a beþ ine chald weter to þe reward of the fornayse huerinne berneþ þe zaules al huet hi byeþ yclenzed ase gold al yclenzed ine þe vere me ne vint lesse þanne yclenzed. Vor þet ver is of zuyche kende al þet hit vint ine þe zaule of gelte of dede of speche of þoȝte þet yerneþ to zenne oþer lite oþer moche al vorbernþ and clenzeþ and þer byeþ ypinnyssed and awreke. alle venyal zennes. þet we clepieþ little zennes þet we doþ ofte and smale fole þoȝtes werdes ydele trufles scornes and alle oþre ydilnesses al huet hi by worþe to guo into hevene huer ne geþ in naȝt bote hit by riȝt briȝt. þet ilke ver dredeþ þo þet by hare miȝte ham lokeþ vram dyadlich zenne and lokeþ holyliche hare herten and hare bodyes.

And hare mouþes and þe vif wyttes vram alle zenne and zuo libbeþ ase hi ffolden eche daye to dome come to vore God. And þervore þet non ne may libbe wyþ oute zenne vor ase sayþ Salomon Zeve ziþe a day valþ þe guode man and þervore be holy ffrifte and be tyeares and be benes hi doþ hare miþte ham zelve to arere and to amendi and ham zelve zuo deme þet hi onderstonde to volþi þane laste dome. vor huo hier him demþ zoþliche him ne worþ non hede to by forlore ate daye of dome. And þus me lyerneþ kuead to knawe an to bevly and alle zennes to hatye and grat and smal and onderstondy þe holy drede of God þet is beginnyng of guod lif and of alle guode.

Ac hit ne is naȝt ynoȝ to lete þe kueades bote me lyerny þet guod to done and bote yef me zech þe virtues vor wyþ oute ham non ariȝt wel ne leveþ. þanne yef þou wylt lyerny wel to libbe be virtue lyerne zuo ase ich þe habbe yzed to sterfe. Todel þine gost vram þine bodye be þoȝte and be wylninge guo out of þise wordle stervinde guo into þe londe of þe libbynde þer non ne sterf ne yealdeþ þet is ine paradys þer me lyerneþ wel to libbe and wyt an corteysye vor þer ne may guo in no vyleynye. þis is blisfolle velaȝrede of God and of angles and of halȝen þer opwexeþ alle guodes vayrhede richesse worþffipe blisse virtue love wyt joye wyþoute ende. þer ne is ypocrisie ne barat ne blondinge ne discord ne envye ne honger ne þorst ne hete ne chele ne kuead ne zorȝe ne drede of vyendes ac alneway festes and kinges bredales zonges and blisse wyþoute ende. þe ilke blisse is zuo grat þet huo þet hedde ytake þer of enne lepi drope of þe leste þinge þet þer ys he ffolde by of þe love of God zuo dronke þet al þe blisse of þise wordle him ffolde bydrede and wo rycheffes dong worþffipes voulhede and þe ilke to greate love þet he ffolde habbe to come þer him ffolde by an hundred þouzen ziþe þe more hardiliche hatye zenne and lovie virtues þet is al þe drede of helle huer of ich habbe bevore ispeke vor love is more stranger þanne drede and þanne is þet lyf vayr and meste þanne me bevlyȝt þet kuead and me deþ þet guod naȝt vor drede vor to by yspild ac vor þe wylnyng of hevene and vor þe love of God and vor þe greate clennesse þet virtue heþ and guod lyf. And þe ilke þet love ledeþ he zeþþ raþre

and lesse him costneþ þanne him þet serveþ God be drede. þe hare yerneþ þe gryhond him volþeþ þe on be drede þe oþer be wylnyng. þe on vlyȝþ þe oþer hine dryfþ. þe holy man yernþ ase grihond þat habbeþ al day hare eȝe to hevene huer hi yzyeþ þe praye þet hi driveþ and þervore hy voryeteþ alle oþre guodes ase deþ þe gentyl hond huanne ha zyþ his praye tovore his eȝen.

þis is þet lyf of þe wel loviynde of gentil herte and affayted þet zuo moche lovyeþ virtue and hatyeþ zenne þet yef hi were nzykere þet me ne ffolde his conne ne God ne ffolde his awreke ham ne daynede naȝt to do zenne. Ac al hare þenchinges and al hare wyllis hire herten clenliche loki and agrayþi þet hi by worþi to habbe þe blisse of paradys huer no cherl ne ffel come in ne vals ne þyef ne proud vor þe worse ffolde by þe velaȝrede.

HOU ME SSEL KNAWE GUOD AND KUEADE.

Nou ich þe habbe ysfeawed hou me tekþ wel to sterue and lede guod lyf ac þou ffelt ywyte þet þe begynnynge vor to come to guode lyve is to zeche virtue þet is þet me knawe naȝt onleþilyche huet is zenne and huet is clenesse ac þet me conne riȝt well knawe and deme huet is kuead and huet is guod and vor to dele þet zoþe guod vram þe oþren and þet greate guod vram þe little. Vor þing þet me ne knauþ naȝt ne is yhated ne ywylned and þervore ffelt þou ywyte be þan þet þe wrytinges zyggeþ þet þer byeþ zeve smale yefþes of God þet me clepeþ þe smale guodes on lite on oþer grat and zoþe an onleþiliche byeþ guodes ariȝt hueroſ al þe wordle ys nyeȝ begyled [bezyke] vor hi yeveþ þe greate guodes vor þe little oþer þe lesse vor þe little oþer þe greate vor þe lesse vor þis wordle is ase a fayre huer byeþ manye fole chapmen þet of alle þinges hi knaweþ þe propre virtue and þet worþ þet ous tekeþ þe Holy Gost and non oþer maister. He ous tekþ to knawe þe greate þinges vram þe little þe preciouſe vram þe viles þe zucte vram þe zoure.

OF TIMLICHE GUODES.

Hy clepieþ þe smale guodes þe guodes of time þe guodes of fortune

[hap] and þe levedy fortune went hare hueȝel eche daye and benymþ and yefþ and went þet is above beneþe þet byeþ þe smale stones of gles ffynynde and þe conioun his bayþ vor rubys vor safyrs oþer vor emeroydes þet byeþ as jueles to children þet God ous yefþ ous to solas and vor our love to draȝe to him vor þet he wot þet we byeþ fyble and tendre and hyealde we ne moȝe his. Efterward wayes to poverte of zorȝe and of martirement ase doþ þe guode Godes knyȝt þet þane kyngdom of hevene Payneþ be strengþe to wynne be his prouesse. þanne þise ne byeþ ne grete guodes ne smale aryȝt. þanne was a fol Jesu Crist Goddes Zone þet cheas poverte and ffame an afterward he vorsok blisses worþffipes and richesses yif þet byeþ þe zoȝe guodes. þanne ne byeþ naȝt alle zoȝe guodes inc hevene. þanne ne is naȝt God parfitliche yblyssed þet ne uzeþ naȝt zuyche guodes. þanne is God ontrewre and onkende þet þise guodes benymþ his vrendes and hise yefþ more largeliche to his yvo yef þet byeþ zoȝe guodes. þanne weren foles alle þe halȝen and alle the wyse clerkes and þe greate filosofes þet þise guodes bevloȝe and onworþede ase dong. Yef þet byeþ zoȝe guodes þanne lyeȝþ God þet lyeȝe ne may and Holy Writ þet hise clepeþ leazinges and ffled and metinges and vanites nettes and bendes and þe dyevles grines and þet is zoþ aze Pater Noster. Vor þet byeth þe dyevles ginnes huer by þe zoules ine a þousond maneres he gyleþ andnymþ and bynt and halt.

Ac þe wyse chapman þet is þe guode man þet þe Holy Gost alyȝt be zoȝe beknaulechinge þet over al him knauþ huet ech þing is worþ and yzyȝþ hit riȝt wel hi onderstondeþ þet al þe wordle ne is nazt a guod snode vor mannes herte to velle and þet þer is moche kuead and litel of guod and þervore huo þet lokeþ þe perils and þe kueades þet þer byeþ and wytþ þet hit is zoþ þet hi conne zigge he þet ne yefþ þet he loveþ he ne nymþ þet he wylneþ hi makeþ to God ane handvol vor hi ȝeveþ þe wordle vor hevene naȝt vor al hor vor gold and leteþ al vor God richesses lostes worþffipes and becometh poure. þet is þe vayriste lyf an þe zykeriste þet is ine þise wordle.

þe oþre byeþ þet yzeþ þet ine vele maneres hi moȝe do hare prou of guodes of time þet me may hise habbe ak naȝt to moche lovye vor God ne

hat naȝt al to lete by hise ofhyealdeþ ac litel hise prayzeþ hi hise uzeþ ac litel his lovyeþ ase dede saynt Abraham Job and Daviþ and velle oþre þet þe perils bevloȝe and deden hire profit of þe guodes þat God ham lende. Hi couȝen begge hevene hi couȝen hire zennen vorbegge and helpe hare nyxte hi coȝen more lovye God and herye and þonki worþissipie drede and yleve vor þe greate perils huer hi byeþ and ham zelve þe more bouȝe huanne hi yzeþ hare fieblesse and hire poure love and hare defautes huanne þane strayte way ne dorren guo huanne zuo lyte wyllen vor God þolye and yeve þet zuo moche þolede and let vor ham yef hi wel ham wytyeþ ak stang hit is vor hit is wel liȝter þing alle þe guodes of þe wordle lete at one tyme vor God þanne his ofhyealde and naȝt lovye.

OF ÞE LESSE GUODES.

þe midel guodes byeþ of kende and of techinge. Of kende ase vayrhede of bodye prouesse strengþe zuyfthede myldenesse clyer wyt slegþe onderstondynge and alle zuyche guodes þet kende berþ be techinge ase grat clergye inc alle oþre guodes þet me wynþ be studye oþer be guode wone ase byeþ guode þeawes and zome virtues. Ac þise ne byeþ naȝt yet ariȝht þe zoȝe guodes vor hi ne makeþ naȝt þane þet hise heþ vollyche guode vor manye filozofes oþer of greate cherkes and of kynges and of emperours þet hedden moche of zuyche guodes byeþ ydampned ine helle. Efterward zuyche guodes yefþ oure Lhord alsuo to his vyendes ase he deþ to his vryendes to Sarazyns and to valse Cristene ase to þe guode. Efterward hit ne is naȝt zoþ guod þet fayleþ and þet me may lyese wylle he nolle he and þet þieves ne moȝe stele ne robbere benime alneway ate ende dyeaþ his benymþ. Efterward zoȝe guodes helpe eche daye and ne harmeþ nevre ac vorzoȝe zuyche guodes and zuiche graces wyþoute doþ ofte kuead and harmeþ ham þet hise habbeþ bote hi hise ne wel usy. And huanne hi ham yelpeþ oþer hi ham prodþ and oþren hy onworþeþ vor þe ilke to huam God heþ yyeve þe ilke graces and þe ilke guodes þet ich habbe bevore ynemned God vor to servi and helpe his nixte bote yef he hit ne usy treuliche he ffel

by ine þe more gratter torment and straytlyche him behoveþ rekeni and yelde scele to God ate day of dome of þet he heþ ydo and of þet he heþ ywonne of þe guodes þet God him heþ ylend vor to mory.

OF ÞE ZOþE GUODES.

Nou ich þe habbe ffortliche yffewed huyche byeþ þe lyttle guodes and þe midel guodes nou ich þe wylle fleti huet ys þe zoþe guod ariȝt þet makeþ þan þat hise heþ guod and wyþ oute ham non ne wes nevre ariȝt guod. þet guod me clepeþ Godes grace and virtue and charite. Grace vor þet he yaf helpe and lyf and zaule vor wyþ oute þise guodes þe zaule is dyead vor ase þet body is dyead wyþoute zaule alzuo is þe zaule wyþoute Godes grace. Hy is ycleped virtue vor þet hy worþffipeþ þe zaule mid guode workes and mid guode þewes. Hy is ycleped charite vor þet hy joineþ þe zaule to God vor charite ne is non oþer þing þanne dyere onhede þet is þe ende þet is þe perfeccion and þe guodhedde huer to we ffolle ous draȝe. Moche weren þe Egypciens deceyved þet is to zigge þe yealde filozofes þet zuo byzylyche disputede and zoȝten huet wes þe heȝeste guod ine þise lyve ne nevre ne myȝten hit vynde vor zome hit zette in loste of vleffe þe oþre ine richesses and oþre ine oneste lyf ac þe greate filozofe Saynte Pawel þet wes ynome in to þe þridde hevene and pasede alle þe oþre filozofes ous proveþ be vele skeles þet þe heȝeste guod ine þise lyve is þe kuen of virtues dame Charite. Vor he zayeþ wyþ oute hire non oþer guod ne is worþ and huo þet þis heþ he heþ alle þe oþre and huanne all þe oþre guodes fayleþ þis ne faleþ naȝt and above alle þe oþre greate guodes þet byeþ þys is þe lhevedy. þanne is þis þet gratteste guod þet is onder hevene.

OF ȿRI MANERES OF GUODE.

And huervore wylt þou þet guod þet is ycleped riȝt virtue more lovie and zeché above alle oþren þis ich wylle yet eft his worþ ffewy. Me can todele ȿri manere guodes guod worþffiplich guod lostvoll and guod vremvol. Nanmore ne is of guodes. ne zoþe ne ydele. bote þise ȿri maneres and þet þou yzist openliche. Of þe guodes of þe wordle þet non

ne wylneþ ne loveþ noþing bote yef he wene þet hit by him worþfipvol oþer lostvol oþer vremvol. þe proude zekþ þing worþfipvol. þe covaytous þing vremvol. þe lostvol þing lykynde. and alle þet þise zeché ydelliche is ine virtue zoþliche vor virtue is þing wel worþfipvol. lostvol. and vremvol.

OF VIRTUE.

þet virtue is worþfipvol þet myȝt þou ysy ine þise manere. Zyx þinges byeþ ine þise wordle moche wylned vor þet hit þingþ þet hy byeþ moche worþfipvol vayrhede wyt prouesse myȝte vridom and noblesse. þise byeþ zix wellen of ydernesse þanne ydel blisse is to moche vayrhede is þing mochel yloved vor þet is þing moche yworþfiped and naȝt vor þan vayrhede þet þe eȝe of þe bodye yzyȝþ and loveþ is þing vals ffört and ydel. Vals yf he ne is vayr ne þe ilke vayr ac oure eȝen byeþ fyeble þet ne zyeþ bote þet skin wyþoute þanne huo þet hedde þe zyȝþe ase heþ þe lynx þet me clepeþ oþerlaker leucernere þet yzyȝþ þorȝ þane wal al over ha ffolde yzy openliche þet non vayr body ne is bote a huyt zechi vol of donge stynkinde and ase a donghel besnewed. Efterward þis vayrhede is ffört vor zone hit fayleþ and valouweþ ase þet flour of þe velde anon ase þe zaule him todelþ al þe vayrhede þet þet body heþ þe zaule hit yeaf and vor þe zaule he hit heþ þervore. He is fol þet of vayrhede of bodie him gledeþ ac þe vayrhede of þe zaule is vayrhede ariȝt þet alneway wext and nevre ne ffel fayly. þet is þe zoȝe vayrhede huervore þe zaule to God likeþ and to þe Angles þet yzeþ þe herte. þes vayrhede yelt and yefþ to þe zaule grace and virtue and love of God vor hy reformeþ and agrayneþ and him yelt his ryȝte prydente þet is þe ymage of his fseppere þet is vayr wyþoute comparysoun and þet best him anlykneþ mest is vayr þanne þet vayreste þing þet ys onder God is þe zaule þet heþ parfitliche his riȝte fsepþe and his riȝte briȝtnesse colour of flour briȝtnesse of zonne fsepþe of man lykyng of precious stones and al þet þe eȝe of herte yzyþ of vayr is voulhede and velþe to þe zyȝþe of him and al þet me may onder Gode þenche of vayr hit ne may naȝt by ycomparisoned to him.

✓ OF WYT AND OF CLEREGYE.

Cleregye and wyt byeþ þinges moche yworffiped and yef þou wylt by wys ariȝt and heȝe cleregye lyerny make þet þou habbe þet zoþe Godes guod þet is grace and virtue vor þet is þe zoþe wysdom þet alyȝt þe herte of man ase deþ þe zonne þe wordle. þis wyt pascþ þe wyttes of þe wordle ase deþ þe zonne þe brytnesse of þe mone vor yef wyt of þe wordle ne is bote folye ase zayþ þe wrytinge and childhede and onwyt folye ine ham þet þe wordle lovȝeþ and hire vayrhede þet hi ne conne yknawe þane day vram þe nyȝt ne deme betuene grat and smal betuene precious an vil. Hy weneþ of þe mone þet hit by þe zonne vor hi weneþ of þe worþfſipe of þe wordle þet hyt by þe zoþe blisse of ane epple an hel vor hi weneþ by þe wordle þet hit by wel grat þing þet to þe ziȝþe of þe hevene ne is bote an eppel. Hy wencþ of a gles þet hit by a safir vor hi weneþ þet hare myȝte and hare strengþe by wel grat þet more is brekynde and fyeb[e]le þanne gles. Efter þe childhete þet þe wyt of þe wordle and þo þet byeþ zuo wyse to loky þet body and to eysy and to delyty þet libbeþ ase children þet ne zecheþ bote hare wyl to done. In zuych folk is skele dyad and þervore hi libbeþ ase bestes vor hare wyt is al myswent and corrupt ase þe zuelȝ of þe zyke oþer of þe wyfman grat myd childe þet more hi vynt smak in ane zoure eppel þanne in ane huetene lhove and þet child in ane cole þanne in ane guode mete. Alsuo zuych volk ne moȝe yleve þet þer by more blisse and lost ine God to servi and to lovie þanne to done þe wyl of hare loste vor hi ne conne deme betuene zuete and byter. Efterward þis wyt is onwyt ine þan þet byeþ zuo moche sotyl ine kuednesse to vynde ine oþren to gyl[y] and deceyvi oþer be playt oþer be strengþe oþer be barat þet hi ne þencheþ ne studieþ bote ham zelve to avonci and oþren to harmi. þet wyt is þe dyevles wyt ase zayþ saint Jacob þet eche daye him vondeþ oþren to harmy. As þe zoþe wyt þet þe Holy Gost tekþ to Godes vryendes is ine knauynge wyþoute wyþniminge þet ech þing is worþ hit ffeweþ þet þe wordle is ydel ine byinge vyl ine worþ biter ine smac þet þe blisse of þe wordle is ydel þe richesses vil þe lostes bitere. ✓

Afterward he yefþ to yvele þet þe love of God and virtue is zoþ þing and of pris zoþ vor hi volueþ þe herte and norisſet and sostyeneþ of pris vor me may God an al þet he heþ begge zuete vor þet is þe mauue þet alle þise þinges makeþ zuete zuynch zorȝes tyeares and wepinges þe zuete sucre and of guod fſmak and þet is þe wyt and þe wysdom þet þe writinge clepeþ worþſipvol wysdom huerof wext zoþe blisse ine inwyt.

After virtues an charites he yefþ zoþe prouesse þanne þer nys prouesse ariȝt bote ine Godes knyȝtes þet þe Holy Gost heþ ydotted and yarmed mid virtu and mid charite. Ine prouesse byeþ þri þinges todeld hardyesse strengþ an stedevestnesse. Non is aryȝt preus þet þise þri þinges ne heþ þet ne ys hardy and zyker to greate þinge ondernyme strang and myȝvol vor to volȝy zed and stable vor to volȝy ac wyþoute wyt and wyþoute porveyonce ne byeþ naȝt worþ non of þise þry þinges. Vor ase zayþ þe boc of þe Art of Knyȝthod ine oþre quereles huanne ane mysnymþ hou þet hit by vounde myd amendment ac errour in batayle ne may naȝt by amended vor hi is anon awreke.

Fole opnymynge is huer lite profit liþ and moche cost and of peril and of Payne zuech byeþ þe opnymyngeþ þet me clepeþ prou and hardi ine þise wordle þet body and zaule brengeþ into zenne and þe guodes also and ine peril and ine Payne vor a lyte lost to habbe þet mochel is ydel and lytel ylest. Ac virtue makeþ man of greate herte and of wyse opnymynge þanne hi makeþ man þet ne is bote erþe zuo hardi þet he dar opnyme þe regne of hevne to wynne and alle þe dyevlen þet byeþ zuo stronge to overcome. þis opnyminge is guod and wys huer þer is lytel peril and litel of pyne and blisse and worþſipe wyþoute mesure. Huo þet ne heþ virtue he ne heþ grat herte ase heþ þe ilke þet heþ drede of naȝt. Zuyche byeþ þo þet zuo moche dredeþ þe kueades and þe aduersetes of þe wordle and þet habbeþ drede vor to lyese þet hi ne moȝe noȝt longe lyealde ha neþ naȝt grat herte þet hit yefþ vor naȝt ase doþ þo þet yeveþ hare herten to lovie þe guodes of fortune þet ine zoþe ne byeþ naȝt to þe ziȝþe of þe zoþe guodes of blisse. þanne zuych volc bycþ ase is þet child þet loveþ more ane ffeawere þanne ane kingdom

an rappel þanne al his kende. Ac virtue yefþ grat herte ariȝt vor virtue makeþ wynne hevene and onworþi þe wordle grat berdone of penonce to bere and alle þe kueades of þe wordle onderbere and gledliche þolye and vor God to leste to alle þe asaylinges of þe dyevle wydstonde and ase zayþ þe wyse Seneke naȝt ne habbeþ more of myȝte aye virtues kueade mysfalles and zorȝes ne al þet fortune may þreapny an do more þanne þer byeþ dropen of rayn ine þe ze. Virtue maketh man hardi ase lyoun strang ase olyfont stedevest and lestinde ase þe zonne þet alneway yernþ and ne is nevre wery. þanne þer ne is prowesse bote virtue.

MYȝTE.

Alsuo þer ne is non zoþe lhordssip bote ine virtue. A grat lhord he is þet to huam al þe wordle zerveþ zuych lhordssip yefþ man grace and virtue vor hi zet man spirituellyche ine his riȝte stat huerinne he wes verst ymad. þe man wes ymad ine zuyche worþssipe and ine zuyche lhordssipe þet he wes lhord of alle fseppes þet were onder hevene and to huam alle þinges boȝen and to huam noȝing ne myȝte derye and þet is þe riȝte stat to man and to his lhordssip. Ac þis lhordssip he leas be zenne ne he hit naȝt ayen ne miȝte awynne bote be virtue ac virtue arereþ þane man on heȝ and him deþ þe wordle ondervot and him deþ wende to hevene.

Virtue makeþ þane man more a riȝt lhord of the wordle þanne by þe kyng of his regne vor of þe guodes of þe wordle he heþ ase moche ase his herte wylneþ. þer is his wone and his sustinonce and al þet he wyle habbe more ynoȝ þanne habbe þe kyng vor al þet habbeth þe guode and þe kueade al hit is his vor of zuo moche makeþ his prou and of al hire God and þonkeþ and more loveþ and dredeþ and serveþ ine þet he yziȝþ and knauþ þet alle fseppes byeþ ymad him for to servi. Efterward he heþ anoȝtre empire vayr an grat wyþoute þet non ne ys a ryȝt lhord vor he is emperour of him zelve þet is of his bodye and of his herte huiche he demþ and halt ine guode payse hueroft he deþ his wyl. Vor his herte is zuo bliȝe to þe wylle of Gode þet al þet God deþ al hit is him vayr and þerby heþ he alneway þe herte ine peyse and

þet body governeþ be þe wylle of God and al þet God deþ to his bodye he yelt þankes and hym payþ and þet is þe lhordffip þet virtue yefþ to þan þet hit heþ huerof specþ Seneces þet zayþ As moche worþfſipe and grat empirete of the kynge by emperour of þy selve. A God vele byeþ þer kynges and of barouns ine þe wordle þet habbeþ casteles cites and regnes þet ne habbeþ naȝt þis lhordffip þet of hare herten ne byeþ naȝt lhordes þet hyse tormenteþ ofte oþer be yre oþer be evil wil oþer be covaytyse oþer be wylnyngges þet hy ne moȝe naȝt volvelle.

✓ VRIDOM.

Efterward non ne heþ vridom bote he habbe grace and virtue. þanne yef þou wilt conne huet is vridom ariȝt þanne flellt þou ondorstonde þet þe man heþ þri maneres of vridom þe on of kende þe oþre of grace þe þridde of blisse.

þe verste is vriwyl huer by he may chyese and do vryliche oþer þet guod oþer þet kuead. þerne vridom he halt of God zuo vriliche þet non ne may him do wrang ne alle þe dyevlen of helle ne moȝen mannes wyl strengþi to do one zenne wyþoute his wylle. Vor yef man dede þet kuead toyeans wylle hit nere non zenne vor non ne zeneȝeþ ine þet he ne may naȝt bevly ase zayþ Saynt Austyn. Vridom habbeþ alle men at hit is ybounde ine children and ine foles and yne wtlease þet nc habbeþ nenne skele huer by hy conne chyese þet guode vram þe kueade. þerne vridom þe man benymþ him zelv ine grat del huanne he zeneȝeþ dyadliche vor him zelþ vor þane lost of þe zenne and him zelv yelt to þe dyevle and becomþ his þrel to þe zenne zuo þet he ne may hit vorþrawe to his wylle þet he heþ ymad zyker bote þe grace of God him helpe.

þe oþer vridom is þe ilke þet habbeþ þe guodemēn in þise worle þet God heþ yvryd be grace and be virtue vram þe þreldome of þe dyevle and of zennc þet he ne byeþ þrelles nc to gold nc to zelver nc to hare caroyne nc to þe guodes of fortune þet þe dyaþ ne may benime ac hy habbeth hire herten zuo arered ine God þet hi ne prayseþ þe wordle bote ane botoun and he ne dredep kyng ne erl nc non misval ne poverte ne ffame

ne dyaþ vor he lyeþ half deade and habbeth þe herten zuo todeld vram
 þe love of þe wordle þet hi abideth and wylneþ þane dyaþ ase deþ þe
 guode workman his ffepe and þe lezere his hervest and þo þet byeth ine
 wo of ze guod port and þe prisons hare dilevreonse and þe pylgrym his
 contraye. And thyse byeþ stedevestliche vri ase me may by ine þise
 wordle vor he ne leveþ ne dredeth no þing bote God and byeþ ine
 greate pays of herte vor hy hys habbeþ yzet ine God and byeþ nyeȝ ine
 paradys be wylnynge. And þe ilke vrydom comþ of grace and of virtue.

Ac yet eft þis vridom ne is bote þreldom to þe zyȝþe of þe þridde
 vridome þet habbeþ þo þet byeþ nyeȝ delivred of bodye and of al and
 myd Gode byeth nou ine his glorie. Þise byeth zoȝliche vry vor hy byeþ
 delyvred of alle wo of drede of deaþe and of zenne of wanhope of gyle
 and of þe wordle of zorȝe and of alle pyne of herte and of bodye wyþoute
 comynge ayen of huyehe þinges non ne is vry ine þise wordle huet hi is
 y do. ✓

NOBLESSE.

Huo þet þan oþrene vrydom huer of ich habbe yspeke myȝte habbe
 to greate noblesse hit ffolde come. Þe zoȝe noblesse comþ of þe gentyle
 herte vor zoȝe non herte ne is gentyl bote he lovie God þanne þer ne is non
 noblesse bote to servi God an lovyne ne vyleynye bote ine the contrarie
 þet is God to wreþi and to do zenne. Non ne is ariȝt gentyl ne noble of
 þe gentilenesse of þe bodye vor ase to þe bodye alle we byeþ children of
 one moder þet is of erþe and of wose huer of we nome alle vleſſ and blod
 of þo zide non ne is a riȝt gentil ne vri. Ac oure riȝte vader is kyng of
 hevene þet made þet body of þe erþe and fflop þe zaule to his anlyenisne
 an to his fourme. An al ase hit is of þe vader vlesslich þet mochel is
 bliþe huanne his children him byeþ ylych al zuo hit is of our Vader
 gostlich þet be wrytinges an be his zondes ne let naȝt ous to simony and
 bidde þet we zette Payne to by him ilich and þervore he ous zente his
 blessed Zone Jesu Crist into erþe vor to brenge ous þe zoȝe vorbisne
 huer by we byeþ yffape to his ymage and to his vayrhede ase byeþ þo
 þet wonyeþ ine his heȝe cite of hevene. þer byeth þe Angles and þe
 halȝen of paradis huer ech is þe more heȝ and þe more noble þe more

propirliche þet he berþ þe ilke vayre ymage. And þervore þe holy man
ine þise wordle deþ al his herte and al his Payne to knawe God and lovye
and of hire herte alle zenne to waynye. Vor þe more þet þe herte is
clene and þe vayrer zuo moche he yzyȝþ þe face of Jesu Crist þe more
openliche and þe more þet he his yzyȝþ openliche þe more he him loveþ
þe stranglaker þe more he him likeneþ propirliche and þet is þe zoþe
noblesse þet makeþ ous Godes zones. And þervore zayþ riȝt wel Saynd
Jon þe apostel vor þanne we ffolle by Godes children and we ffolle by
him ylich propirliche huanne we him ffolle yzy ase he ys openliche þet
ffell by ine his blyfse huanne we ffolle by ine paradys vor hyer ne zyþ
non onryȝe þe vayrhede of God bote ase hit by ine ane ffewere ase zayþ
sainte Pauel vor þanne we him ffolle yzy face to face clyerlyche.

þe zoþe noblesse þanne of man begyneþ hyer be grace and be virtue
and is volveld ine blysse. Þise noblesse makeþ þe Holy Gost ine herte
þet he clenzeþ ine clennesse and alyȝt ine zoþnesse and volvelþ ine charite.
þise byeþ þe þri greteste guodes þet God yefþ þe Angles ase zayþ Saint
Denys huer by hy byeþ yliche to hare fsepere and þus workeþ þe Holy
Gost ine þe herten of guode men be grace and be virtue huer by hy byeþ
ymad to þe ymage and to þe anlycenesse of God ase hit may by ine þise
lyve vor he his arereþ zuo ine God and his beelepþ zuo ine his love þet he
hare wyl and al hare onderstondinge is þet is hare beþenchinge þet is
ywent ine God þis love and þis wylnyng þet joyneþ and oneþ zuo þe herte
to God þet he ne may oþer þing wylny oþer þanne God wyle vor hi ne
habbeþ betuene God and ham bote on lepi wyl and þanne to þe ymage
and to þe anliknesse of God ase me may habbe in erþe and þet is þe
gratteste noblesse and þe heȝeste gentilesse þet me may to hopye and
clive. A God hou hy byeþ ver fram þise heȝnesse þo þet makeþ ham
zuo quainte of þe ilke poure noblesse þet hi habbeþ of hare moder þe erþe
þet berþ and norysseþ aze wel þe hogges ase hy deþ þe kinges and hy
ham yclpeþ of hare gentilete vor þet hy weneþ by of gentile woze and þe
ilke kenrede hy conne riȝt wel telle and þe oþre zyde hy ne loketh naȝt
huer of ham comþ þe zoþe noblesse and þe gentile kenrede. Hy ssolden
loki to hare zoþe vorbysne Jesu Crist þet mest lovede and worſipede his

moder þanne ever dede eny oþer man and alneway huenne me him zede
 Sire þi moder and þi cosyn þe akseþ He ansuerede huo ys my moder and
 huo byeþ myne cosynes huo þet deþ þe wyl of myne Vader of hevene he
 is my broþer and my zoster and my moder vor þis is þe noble zyde and
 þe gentyl kende þer of comþ and wext ine herte zoþe blisse ase of þe
 oþren ydele noblesse wext prede and ydele blisse.

GENTYL GUOD.

Nou ich þe habbe al volliche yfseauerd þet ich leve þet þer ne is non
 guod aryȝt worffipvol bote virtue and charyte þet is vayr love of God
 þet þer ne is non oþer guod profitable. þis ous wytnesseþ saynte Paule
 þet zayþ alsuo Yef ich hedde zuo moche wyt ine me þet ich couþe alle
 clergyes alle speches and speke ase wel ase myȝte man oþer Angel and
 ich couþe Godes privites and his redes and yef ich betake my body to
 slaze and yeve al þet ich habbe to þe poure and dede by miracle þe
 helles lheape vram one stede to anoþre bote yef ich ne hedde þe virtue of
 charite al hit nere me naȝt worþ. Nou nim hede þet zayne Paul þet
 me ffel wel yleve ous heþ hyer ynemned þe meste gentile guodes þat
 man may do and þet meste were ywoned to by worþ and profiti. þet
 byeþ þe porveyonces of bodye and slaȝþe to þolye helpe poure to wende
 þane zenvolle and connynge an speches and zayþ þet alle þise guodes
 wyþoute charyte ne byeþ naȝt worþ and yef þise guodes ne byeþ
 naȝt worþ hou ffolde lesse guodes by worþ. þis þi zelf þe myȝt yzy be
 skele þet hyer bevore me heþ yzed zuo moche is worþ þe man ase is
 worþ his land þet is ase zoþ ase Pater Noster. Huo þet wel onderstant
 hou and huer by þe man is worþ oþer naȝt oþer somdel oþer more oþer
 lesse and þet ne is non drede þet þet ne by charite and þe love of God
 vor huo þet mest heþ mest is worþ and huo þet lest heþ lest is worþ¹
 huo þet naȝ ne heþ naȝt ne is worþ vor hou moche þe man het of
 timliche guodes ase byeþ gold an zelver an richesses oþer guodes
 gostliche oþer kendeliche ase byeþ creft and queyntyse wyt and clergye
 strengþe and prouesse and oþre guodes. Hou ffel ich zigge þet hi doþ
 guode þanne he ffel by þe more zorvollaker ydamned vor þet he his

benoteþ naȝt ariȝt of þe guodes þet God him hedde ylend vor to winne. Efterward yef he deþ werkes bodylyche as doþ þise zuynkeres and þise gememen oþre yef he deþ werkes gostliche ase byeþ vestinges benes ffrede þe poure bere þe here yef he is wyþoute charite zoþ vor to zigge hit ne is him naȝt worþ vor þervore þe more mede tovore God him ne worþ þe raþre yef he sterfþ wyþ oute charite ydamned ha worþ ac þe ilke þet heþ virtue and charite guode of al þet God him zent ine þise wordle of al he deþ his nyede and of al he wynþ grace of blysce.

Charite is a guod chapfare þet overal wynþ and non time ne lyest alle þe guode pane worþes hy bayþ and deþ alneway his nyede and naȝt vorþan hy heþ alneway hire peny ayen þat is þe love of herte þet is Godes peny huer mide me bayþ alle þe guodes of þe wordle and alneway ha blefþ vor evremo ine þe purse. Love heþ ine eche stede his zales. Charite wynþ in eche þinge and playnes and hy heþ þe maysterie ine alle batayles. Hi deþ þet ase moche is worþ to onenen veste anne day ase to anoþren al ane Lenten hi deȝ þet ase moche is worþ o peny to onen þet ha yefþ ase to anoþren an hondred pond zygge a Pater Noster ase to anoþren a sautyer and þet ne is vor non oþre skele bote vor þet þet zuo moche is worþ to man zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe love þe more he wynþ eche day. Love is þe wyȝte ine þe balance saynt Michel vor non oþer þing ne may weȝe huanne me comþ to nime ech his ffepe bote love and charite and þervore ich zigge þet þer ne is non guod profitable aperteliche and a riȝt speke bote vayr love and charite.

OF TUO LOSTVOLLE GUODES.

Ase God made man of body an of zaule alzuo he him heþ yyeve tuo manere guodes lostvolle vor his herte to him draȝe ine huyche byeþ alle þe zoþe lostes. þe verste guod wyþ oute byeþ þe vif wyttes of þe bodye be ziȝþe be hyer be smellinge be zuelȝyng and be takinge. þise vif wyttes byeþ ase vif condwys huer by þe lostvolle guodes of þe wordle guoþ in to þe herte vor to deliti and vor ham zouke to þe zoþe lostes þet byeþ in God to lovie vor al þe lost of þise wordle þet habbeþ þe vif

wyttes ne byeþ bote a drope of deau to þe ziȝþe of þe welle ac of þe greate ze huer of alle þise guodes comeþ þe drope of þe deawe huanne me his zykþ aver anlykneþ to ane stone of pris ac huanne me wenþ hine nime he valþ agrund and to naȝt becomþ. Alsuo þe playinge of þe wordle and þe lostes of þe vif wyttes huanne me hise þengþ and fseppþ and fseaweþ moche of pris ac huanne me hise halt alle hi byeþ vorlore and becomeþ naȝt and metinges. þench of þe lost of vernyere and of metynge of nyȝt þou ffelt ysy þet hit is al on an haste guoþ and zone comeþ ine none manere velle ne may and þet ine one drope is zuo moche zuetnesse þet hy ffel by þe zuetnesse of al þe welle and þervore þe wyse and þe holy man ine þise wordle ine al þet hi zyeþ and smakeþ of þe guodes lostfolle of þise wordle heryeþ God and þe more wylneþ þe love of him and þe more þet hy yzeþ þe zuete dropes þe more hy wylneþ to come to þe welle. And þervore þet hi wyteþ wel þet þe more me loveþ þane drope þe more me voryet þe welle and þe more þet lykeþ þe zuetnesse of þe wordle þe lesse me wylneþ þe zuetnesse of God. þervore myd alle þe honden þet hy moȝe hi nemeþ and useþ þe lostes vleſſliche and þe pleȝes þet be þe vif wyttes comeþ.

A God hou hi byeþ foles and more þanne a best þet wyteþ þet þet body of man is the meste poure makynge and þe vileste þet is and þe spirit of man is þe zaule and ys þe nobleste þing an þe heȝeste fsepe þet may by and naȝt vor þan hy moȝe wene þet more byeþ zuete and lostvoller þe guodes þet comeþ by þe bodye þanne þo þet comeþ be þe geste þet byeþ zoȝe guodes and clene and lestynde and moȝe þe herte velle and volvelle. Zueche guodes yefþ God to man ine þisc wordle huanne he yefþ pays of herte and þe maystrie of his vyendes and blisse of inwyt huanne he volvelþ þe herte of love and of blisse gostlyche and him adrengþ of ane zuetnesse wondervol zuo þet he ne may him hycalde ne him zelve. Of zuyche blisse and of zuyche loste no liknesse ne non comparisoun ne may by yvounde ine yoyes and in lostes of þe wordle þet ne byeþ bote dropen to þe ziȝe of þe welle of zuetnesse. þet is þe welle huer of oure Lhord spekþ in his spelle. Huo þet ffel drinke he zayþ of þe wetere þet ich wylle yeve him ffel become a welle þet him ffell do lheape in to

þe lyve evrelestynde. þet is þe welle of blisse and of zuetnesse of love and of charite þet may volvelle þe herte and non oþer þing þet is. Of þise welle hedde Daviþ yname þet zede ine his Sautere O God hou is nou grat þe mochelhede of þine zyuetnesse þet þou lokest to þine servinde and yefst to þine vryendes. And vorzoþe huo þet hedde wel ytasted and ysmacked þe ilke zuetnesse þet God yefþ to his vrendes he ffolde onworþi alle þe lostes and alle þe blissen of þise wordle and wolde chise and ofhealde þe gostliche blisse and ffolde by ase þe ilke þet bouteþ þet mele þet todellþ þe flour vram þe bren and ase þe ilke þet makeþ þe oyle þet nimþ þe pure grece and let þet greate draf vor blisse of herte þet comþ of God to lovie þet is zoþe blisse and zicker ase zayþ þe vorbisne þet non ne heþ zikere blisse bote yef hi come of love. And in þe writyngge ha clepeþ vile oure Lhord be þe profete þet zayþ Ich wylle zayþ he vile of blisse vor wepinge alle blisse clene and zoþe of herte vor wop of penounce. Of þise oyle byeþ ysmered þo þet God heþ ymad kinges and lhordes of þe wordle and God zelf and þanne is þe man ziker cristen huanne he is ysmered myd þise holy crayme. Vor of crayme is yzed Crist and of Crist Cristendom and huo þet is ysmered mid þise oynement þet is þe blisse and þe love of God he leveþ ine God and God ine him ase zayþ saint Jon þe apostel and þet lif is of Cristene þet is ariȝt to speke lif to man. þet is guod lyf and yblyssed þet Cristene ffolle yleve and wylny to zech to habbe þet lyf everlestinde vor he ne is naȝt alyve ac ine langour þet eche daye leveþ ine bysehede ine þoȝtes ine zorȝes ne þet ne is naȝt lyf of man ac of child þet nou weþþ nou lheȝþ and nou is wel an eyse and nou is evil an eyse nou is wroþ nou is ine payse nou ine blisse nou ine zorȝe.

þanne huo þet wyle lede guod lif zech he habbe þet zoþe guod and þanne ffelle he habbe lyf worffipvol lyf lostvol and profitable and þanne he ffel libbe ase a man þet is to zigge zikerlyche hollyche wysliche and blisvolliche wyoute zorȝe and to zuiche lyve me comþ oþer be grace oþer be virtue and naȝt oþerlaker.

Of virtue more specialliche. Nou ich þe habbe above yffewed generalliche þe dingete and þe worþ and þe guodnesse of virtu and of

charite and huervore me ffel hise zechē vor grat vreme þer comþ his vor to habbe blisse worþſlīpe and lyf evreleſtinde. Ac vor þan þet me ne knauþ naȝt zuo wel þet þing ine general aſe me deþ in ſpecial þervore hyer ys myn ywyl to ſpekene of virtue more openliche zuo þet ech þet wylle ine þise boc ſtudye moȝe his lyf ordeyni be virtue and be guode dedes vor oþerlaker litel hit him ſſolde be worþ to conne þet guod bote me hit dede vor aſe zayþ saynt Jacob he þet can guod and ne deþ hit naȝt þer is zenne yef he misdeþ. Fol he is þet can þane riȝt way and be his wytinde mysgeþ.

þe holy writ comparisoneþ þe zaule and of þe guode manne aſe of þe guode wyfmanne to ane vayre gardyne vol of grenaſe and of vayre trawes and of guod frut huerof God zayþ ine þe boc of love My zoster my lemmann þou art a gardin beſſet myd tuo ſſettles þet is þe grace of God and of angles. þerne gardyn zette þe greate gardynner þet is God þe Vader huanne he nheſſeþ þe herte and makeþ zuete and tretable aſe wax ymered and aſe land guod and agrayþed and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe virtues þet þe Holy Gost bedeaweþ myd his grace. Godes Zone þet is þe zoþe zonne be þe virtue of his clernesſe deþ ham wexe an heȝ and profite.

OF þRI þINGES NYEDVOLLE TO þE ERþE.

þyſe þri þinges byeþ nyedvolle to alle þe þinges þet in þe erþe wexeþ guod molde wocnesſe noriffynde and renable hete wydoute þise þri þinges gostliche ne moȝe þe ympen of virtue ne wexe ne bere frut. þise þinges makeþ þe grace of þe Holy Gost mid herte and hi deþ al greny and floury and bere frut and hi makeþ alsuo alſe a paradis erþlich to lykerous vol of guode trawes and of frute and precious. Ac aze God zette paradys erþlich vol of guode trawes and of frute and amyddē zette a trau þet me clepeþ þet trau of lyve huervore þet his frut hedde nyede to loky þet lyf to þan þet hit ſſolde ete wyþoute ſtervinge and wiþoute zyknesſe and wyþoute ealdinge and wyþoute fyeblesſe alsuo deþ gostliche to þe herte þe greate gardynner þet is God the Vader vor he heþ yzet þe trawes of virtue and amyddē þet trau of lyve þet

is Jesu Crist þet zayþ in his spelle he þet eth my vleff and dringþ my blod he heþ lyf everlestinde. þis trau greneþ and vayreþ be his virtue alle þo ine paradis. Be þe virtue of þise trawe wexeþ florisseþ and makeþ frut alle þe oþre trawes. Ine þise trawe al hit ys guod al þet þer is. þis trau is to alouwe and to lovie vor manye þinges vor þe rote vor þane wode vor þet flour vor þane smel vor þe leaves vor þet frut and vor his vayre f ged. þe rote of þise trawe þet is the wel greate love and tomoche charite of God þe Vader huervore he ous lovede zuo moche þet vor his kueade þrel to begge he yaf his wel guode Zone and him deliveredede to þe dyabæ and to torment. Of þise rote spekþ þe profete and zayþ þet a yerd f sel guo out of þe rote of Yesse þet word is worþ ase moche ase a becleppinge of love þet wode þet is his preciouse vleff þe herte of þo traue wes þe holy zaule ine huam wes þe preciouse yolk of þe wysdome of God. þe rinde wes þe vayre conversacioun wyþoute þet zep of þo traue and þe tyeres weren your wel preciouses þinges and of riȝt greate virtue þet of his preciouse lemes yourne þet weren tyeares zuot weter and blod. þe lyeaves weren þe holi wordes þet helden of alle zynnesses. þe floures weren þe holy þoȝtes þet alle weren vayre and oneste and berinde frut. þet frut weren þe tuelf apostles þet al þe wordle vedde an norissede be hare techinge and by hare vorbisne and hare guode dedes and þe benefices. þe boȝes of þe traue ine one wytte byeþ alle þe ychosene þet everte were and þet byeþ and þet ffolle by vor ase he zede to his apostles Ich am he zede þe vyne and ye byeþ þe boȝes. Ine anoþer wyt þe boȝes weren þe vayre virtues and þe gloriouse vorbysnes þet he ffewede be dede and toȝte be mouþe þet weren þe virtues voldo and volle of þe zoȝe guodnesse þet he ffewede to his prive vrindes þet weren þe tuelf apostles þet he ledden to ane heȝe helle privelyliche. þer he zet ase zayþ þet Godspel and his deciples aboute him þanne he openede his mouþ and his trezor þet he hedde ywreȝe ine his herte and ham þus zeayne. Yblissed byeþ þe poure of goste vor þe kyngdom of hevene is hyre. Yblissed byeþ þe mylde vor hi ffolle by lhordes of þe erþe. Yblissed byeþ þo þet hyer wepeþ vor hi ffolle habbe þet comfort of God. Yblissed þo þet habbeþ honger and þorste of riȝt vor hi ffol by volveld.

Yblissed byeþ þe mercivolle vor hi ffolle vynde merci. Yblissed byeþ þe clene of herte vor hi ffolle yzi God aperteliche. Yblissed byeþ þe paysyble vor hi ffolle by ycleped Godes zones. þise byeþ þe zeve boþes of þe trawe of live of Godes Zone Jesu Crist.

Ine þe ffede of þise trawe him ffel guod herte ffledny and yzy þe ilke vayre boþes þet bereþ þet frut of live evrelestinde. Ine þise zeve wordes is beloke alle heþnesse and alle perfeccion of grace and of virtue of zoþe blyssedhede asemuche ase me may habbe in þise wordle and habbe and onderstonde ine þe oþre. þise byeþ þe zeve riuëles of holy lyf þet þe zoþe Salomon tekþ to his children þis is þe zoþe filozofie þet þe mayster of angles tekþ to his deciples. Ine þise zeve wordes byeþ besset ase ziggeþ þe halȝen al þe summe of þe Newe Laȝe þet is þe laȝe of love and of zuetnesse. Hy is wel yzed newe vor hi ne may naȝt yealdy ase dede þe yealde laȝe to þe Yewes hi is zoþliche newe and disgised vram oþre laȝes. Laȝe is yzed þervore þet hy hare zelve ne bynt alle þe oþre byndeþ and þis onbynt. þe oþre chargeþ and þis onchargeþ. þe oþre þreapneþ and þis behot. Ine þe oþre to strif and þise to pays. Ine þe oþre to vorzuerie ine þise to love. Ine oþre corsynge ine þise blissinge. þan is þys al vol of blissinge and þervore hi byeþ yblyssed þo þet hyse healdeþ zayþ Salomon. Vor þe ilke þet his heþ he heþ ywonne þet trau of live huervore þise zeve þinges tovore yzed byeþ ycleped blyssinges vor hy makeþ man yblyssed ine þise wordle ase man may by ine þise lyve and more yblyffed ine þe oþre.

Nou hest þou yherd huo is þet trau of lyve þet is amyddde paradis þet God zet ine þe holy zaule. Ine þe ffede of þise trawe wexeth and profiteþ and bereþ frut þe trau of virtue þet God þe Vader þet is þe greate gardyne zet ine þe gardyne and his wetereth of þe welle of his grace þet his deþ greny and wexe and profiti an hise halt ine grenehede and ine lyve. þe ilke welle hym todelþ ine zeve streames þet byeþ þe zeve yefþes of þe Holy Gost þet wetereþ al þane gardin. Nou loke þe greate cortaysie of oure zuete maystre Jesu Crist Godes zone þet com to þe wordle to zeché an to sovy þet þet wes vorlore. Vor þet he wyste wel oure poverte and oure fyeblesse and vor oure zennes we ville ac be ous

we ne moȝe naȝt arise ne come ayen ne out of zenne guo ne virtue to
zeche ne come to þe blisside lyve þet is of his grace and of his yefþe ne
comþ. þervore he naȝt ne let ous vor to som op þet we hym bydde and
bezeche his yefþes and mochie ous behat þet yef we hym bezechisþ þing
þet ous is guod þet we hit ffolle habbe. And more he ous deþ of
cortaysye vor he is our playterc þet ous makeþ oure bezechinge þet we
ne couþe naȝt maky yef he nere. þe bezechinge þet he ous made of his
vayre yblessede mouþe vayre guode florte an clevynde þet wes þet
Pater Noster huerinne byeþ zeve bezechinges be huichen we bezecheþ
oure guode Vader of hevene þet he ous yeve þe zeve yefþes of þe Holi
Gost þet he ous delyvri of þe zeve dyadliche zennes and hise screpe of al
of oure herten and ine hare stede zette and vorþdraȝe þe zeve vertues
þet ous lede to þe zeve blissinges of perfeccion and of holy lyf huerby
we moȝe habbe þe zeven behestes þet he makeþ ous to his ychosene.
Huerof oure onderstondinge is myd þe Holy Gostes helpe verste to speke
of þe zeve benes of þe Pater Noster afterward of the zeve virtues þet byeþ
ayens þe zeve dyadliche zennes huer of we habbeþ above yspeke. þe
zeve benes byeþ ase zeve vayre maydenes þet ne leteþ nazt vor to lhade
of þe zeve streames þenilke weteres vor to wetery þe zeve trawes þet
bereþ þet fruyt of live everlestinde.

þE VORE SPECHE OF þE HOLY PATER NOSTER.

Huanne me zet a child to lettре ate begynnynge me him tekþ his
Pater Noster. Huo þet of þise clergye wyle conne become milde ase a
child vor to zuyche scolers tekþ oure guode mayster Jesu Crist þise
clergie þet he is þe vayreste and mest behofsam þet is huo þet wel hit
onderstant and ofhalt. Vor zuyche weneþ hit wel conne and onder-
stonde þet neverte ne couþe bote þe rynde wyþoute þet is þe lettре þet is
guod ac litel is worþ to þe zyȝþe of þe newen þet is wyþinne zuo zuete.
Hit ys well fforst ine wordes and wel lang ine wytte liȝt to zigge an solil
to onderstonde. þis bene paseþ alle oþre ine þri þinges ine dignete in
fforthede an ine guodnesse. þe dignete is ine þan þet Godes Sone hit
made to God þe Vader ine worde. God þe Holy Gost þet is þet me acseþ

he wilde þet hit were ffort vor þet non he sfolde him werye hit vor to lyerny an vor þan þet non ne sfolde him tyeny hit vor to zigge gladliche an ofte. And vor to fnewy þet God þe Vader ous yhyerþ wel zone huanne we him biddeth mid guode herte vor he ne heþ none hede of longe ryote of tales yslyked ne yrymed. Vor ase zayþ sant Gregorey zoþliche bidde ne is naȝt to zigge vayre wordes and yslyked myd mouþe ake keste playntes and dyepe zykynges of herte. þe worþ and þe profit of þise bene is zuo grat þet he beloukþ ine fforde wordes al þet me may wylny of herte and to bydde wel to done þet is þet me by delyvred of alle kueade and volveld of alle guode.

HYER BEGINþ ÞET PATER NOSTER.

þus beginþ þet Pater Noster. Vader oure þet art ine hevene. Loke hou oure guode spekeman and oure zuete mayster Jesu Crist þet is þe wysdom of God þe Vader and kan alle laȝes and þe wones of his cort þe tekþ wel to playty and wyslyche and sotilliche an ffortliche to speke vor zoþe þis verste word þet þou zayst yef hit is wel onderstoned and yvolȝed hit þe ffel yeve al þine playnte. Vor saynt Bernard þus zayþ þet þe bene þet begynþ be þe zuete name of þe Vader yefþ ous hope to ondervonge alle oure byddynges. þis zuete word Vader þet al þe remenont makeþ zuete þe ffeaweþ þet þou ffelt yleve and þe somoneþ to þan þet þou ffelt do and þis tuo þinges sorieþ man huanne he ylefþ wel and a riȝt an he deþ afterward þet he ffel. Huanne þou him clepest Vader þou beknaust þet he is lhord of house þet is of hevene and of þe erþe and heaved and ginnynge and welle huerof all ffeinne and alle guod comeþ and þus þe beknaust his miȝte. Efterward zeþþe þet he ys vader he is diȝtere and governour and porveyour to his mayne an nameliche of his children þet is of man þet him self heþ ymad and yffape to his anliknesse and þus þou beknaust his wysdom. Alast þanne þet he is vader be kende and be riȝte he loveþ þet he heþ ymad ase zayþ þe boc of Wysdome and is zuete and milde and zuo loveþ and draȝþ vorþ his children and ham deþ hare prou and betere þanne hi conne devisi and he his byat and his chasteþ huanne hi misdoþ vor

hare prou ase guod vader and bleþeliche he his ondervagþ huanne hi
 comeþ to hym. Nou ich þe ffeawy þanne þis word þet þou zayst Vader
 his miȝte his wysdom his guodnesse he þe beþengþ of oþer half þe zelve
 þine noblesse þine vayrhede þine richesse. More gratter noblesse ne
 may ich habbe þanne to by zone to ane zuo greate emperur þet is God.
 More gratter richesse ne may by þanne to by kyng of alle þing. More
 gratter vayrhede ne may by þanne to by him ariȝt ylich huych vayrhede
 is zuo grat þet hit paseþ þoȝt of man and of angle. þanne þis word
 Vader þe beþengþ þet þou art zone vor þet þou þe paynest him vor to
 by ylich ase guod zone f sel by ylich his guode vader þet is to zigge þet
 þou by bold and of grat wyl and strang and miȝtvol wel to done and
 þet þou by wys and ywer large and cortoys zuete and milde clene and
 wyþoute vileynde ase He is and þet þou hayte zenne and voulhedes
 and kueadhedes ase He deþ zuo þet þou naȝt ne do aye kende. þis
 vord þanne þe deþ beþenche at alle þe times þet þou zayst þet Pater
 Noster þet yef þou art a riȝt zone þou ffelt him anlykny be kende be
 herte and be riȝte and þou him ffelt love worþfife and reverence
 drede reverence and boȝsamnesse. Nou þench þanne huanne þou
 zayst þi Pater Noster þet þou by him a guod zonne and trewe yef þou
 wylt þet he þe by guod Vader an milde þench huas zone þou art. Me
 zayþ to þe newe knyȝte huanne he geþ into þe tornement Nou þou yzyxt
 wel hou þis verste word is zuete and hou hit þe amonesteþ þet þou by
 bold and of guode wylle and hit þe tekþ huych þou ffelt by.

Nou ich þe acxy huervore þou zayst Vader Oure and naȝt Vader myn
 and þet þou him velazest mid þe huanne þou zayst Yef ous and ne zayst
 naȝt Yef me.

Ich will þe zigge yef þou wylt non ne ffel zigge Vader min bote þe ilke
 þat ys his zone be kende wyþoute gynninge wyþoute ende þe zoþe Godes
 Zone. Ac me ne bycþ naȝt his zones be kende bote ase moche þet we
 bycþ ymad to his anliknesse ac alzuo byeþ þe Sarasyns ac we byeþ his
 zones be grace and by adopcion. Adopcioun zuo is a word of laȝe vor
 by þe laȝes of þe emperurs huanne an heȝ man ne heȝ no child ha may
 chiese þet child of a guod man yef he wylle and maki him his zone be

adopcioun þet is be avoerie zuo þet he ffel bi yhealde vor his zone avoud and ffel bere his eritage. þise grace God ous made þe Vader wyþoute oure ofserwinge ase zayþ Saynt Pauel huanne he ous dede come to þe cristendome we were poure and naked and child of yre and of helle þanne huanne me ziggeþ Vader oure and we ziggeþ Yef ous we gadereþ alle oure broþren mid ous of adopcioun þet byeþ children of holy cherche be þe byleave þet hi ondervinge ine cristynge.

Nou ous ffeweþ huer of þis word oure þe largesse and þe cortaysye God oure Vader þet ous yefþ more bleþeliche ynoȝ þanne lyte and to velen þanne to onen allone huer of saynt Gregorie zayþ þe bene þe more þet he is commun þe more hy is worþ ase þe candele is betere bezet þet serveþ to ane halle and vol of volk þanne zy þet ne serveþ bote to onlepy manne. þis word hat ous to yelde þonkes myd al oure herten of þise grace þet he ous heþ ydo huer by we byeþ his children and his eyres and þet moche ardontliche lovye oure ealde broþer Jesu Crist þet ous velaþeþ wyþ him ine his grace.

þis word ous amonesteþ þet we loki ine oure herte holylyche þane Holy Gost þet is oure wytnesse. þis adopcion is ase weddes ase zayþ Saynte Paul huer by we byþ zikere þet we ffolle habbe þe eritage of our vader þet is þe blysse of paradys. þis word ous tekþ and zayþ þet we byeþ alle broþren grat and smal poure and riche heȝ and loȝ of one vader and of one moder þet is of God and of holy cherche and non ne ffel oþren onworþi ac lovie ase broþer and þe on ffel helpi þanne oþer ase doþ þe lemes of þe zelve bodye and ech bidde vor oþren ase zayþ Saint Jacob. And zuo hit is oure vreme wel grat vor huanne þou zest þine bene ine þe velaþrede of al holy cherche vor on Pater Noster þet þou zayst þo wynst mo þanne an hondred þousand.

þis word Oure ous tekþ to hatye þri þing nameliche prede wreþe and avarice. Prede deþ man out of velaþrede vor he wyll by above alle oþren. Wreþe deþ man out of velaþrede vor huanne he werreþ wyþ enne he werreþ wyþ alle þe oþre. Avarice deþ man out of velaþrede vor hi nele ne him ne his þinges communy mid oþren and þervore zuych volk ne habbeþ part ine þe holy Pater Noster. þis word

Oure ous ffeweþ þet God is oure yef we wylleþ and þe Vader and þe Zone and þe Holy Gost þet is yef we lokeþ his hestes and zuo zayþ ine þe Godspelle Saint Jon.

Vadir oure þet art ine hevene. Huanne ich zigge þet þou art ine hevene ich zigge tuo þing þet he is kyng and þet he is at paradis. Alsuo huanne ich zigge þet art ine hevene ich zigge þet he is and þet he is ine hevene. Me vint ywryte ine þe oþre boc of þe laȝe þet God him ffewede to Moyses ine ane helle and him zede Guo into Egipte and zay to þe kynge Faraon of mine half þet he þe delyvri mi volk þe children of Yrael of þe preldome huerinne he hise halt. Lhord zayde Moyses yef me akseþ huet is þi name huet ffel ich zigge. Ich am þet am zayde God. Nou ziggeþ þe halȝen and þe guode clerkes þet among alle þe heȝe names of oure Lhord þis is þe verste and þe mest propre and þet mest ariȝt ous tekeþ vor to knawe þet þet God is. vor alle þe oþre names huer hi spekeþ of his guodnesse and of his wysdome oþer of his miȝte oþer he is zuich and zuich he is þe riȝt guod þe riȝt trewe þe riȝt wys þe riȝt miȝti and vele oþre maneres of speeches þet me zayþ of him þet ne ziggeþ properliche þe zoȝe of þe byinge of God. Ac we þet byeþ greate and boystoyse to spekene of zuo heȝe þinge speke we of God zuo ase we conne devisi ane man of huam me ne kan naȝt his name ase me zayþ he is kyng he is erl he is zuo grat zuo vayr zuo large and vele of zuyche þinges huer by me may ywyte hou þet hit by þe man knawe ac ne ziggeþ naȝt ariȝt his name ase we spekeþ of God vele we vindeþ of wordes þet ous ffeweþ huet þet hit bi of him. Ac þer ne is non zuo proper ase þis word þet art þet zuo propreliche zuo fförtliche zuo clevyndeliche zuo sotilliche þe names nemneþ ine zuo moche ase onderstandinge him may streichche vor God is ase þe ilke þet ous is ase zayþ Saint Job. He one is ariȝt to spekene vor he one is everlestinde wyþoute beginnynge and wyþoute ende þet me ne may zigge of non oþre þinge. Efterward he one is zoȝliche vor he is zoȝ and zoȝnesse above alle þinges yffape and zuo byeþ alle ffepþes ydele and ydelnesse. And ase zayþ Salomo and naȝt to þe zyȝþe of him and to naȝte ffolden come bote yef he is ne sosteynede be his virtue. Ate laste he one is

zernesse an vestnesse ine one lepi poynte wyþ oute him to trobli wyþ oute him to chongi wyþoute him remue ine none manere ase zayþ Saynt Jacob. Alle oþre þinges byeþ chonginde ine eche manere of hare kende. þanne is he properliche ycheded þet art vor He is zoþliche wyþoute ydelnesse zernesse wyþoute enye chonge evre to yleste wyþ oute ende wyþoute heaved wyþoute wes wyþoute ffel by vor þer ne is no gelt.

Nou þou ffelt onderstonde zuo þet þer ne is naȝt þet me moȝe betere ywyte þanne þet þet God is. Ac þer ne is no þing zuo strang to conne ase huet and huet þing is God. þer vore ich þe rede wel þet þou ne musy nazt to moche hit vor to zeehe vor þou myȝtest lyȝtliche guo out of þe riȝte waye. Hit is ynoȝ vor þe þet þou zigge lyeve vader þet art ine hevene zoþ hit is þet He is over al yhered ine erþe ine ze ine helle ase He is ine hevene. Ac me zayþ He is ine hevene vor þet He is þe eldeste and þe meste yknawe and þe meste beloved and þe meste yworþffiped. Efterward He is ine hevene gostliche þet is ine holy bodyes þet byeþ heȝe clyre and clene ase is þe hevene vor ine zuyche herten He ys ald and yknawe and ydred and yworþffiped and yloved.

Nou hest þou yherd þise voour wordes *Pater noster qui es in celis* þet verste þe somoneþ to worþffipie God þet oþer to lovie God þe þridde to drede God vor þaȝ He by vader oure alneway he ys bezide and naȝt chonginde. þe verþe þe to strengþi vor asemoche ase He is zuo heȝ and þou zuo loȝ. Yef þou art bald and of guode wylle þou ne ffelt naȝt come huer He woneþ. þet verste word ous ffeweþ þe largnesse of his evre-belevinge þet oþer þe brade of his charite þe þridde þe dyepnesse of his zoþhede þe verþe þe heȝnesse of his mageste. Huo þet heþ wel þise voour þinges zoþliche wyþoute drede he ffell by yblyssed.

þE VERSTE BENE OF þE HOLY PATER NOSTER.

Nou hest þou yherd þe vorespeche of þe holy Pater Noster þet is ase ane inguoinge of þe viȝele. Ey God huo þet couȝe wel al þane zang hou he ffolde vinde vayre notes vor hit ne is no drede þet ine þe zonge þet þe wysdom of God made þe ilke þet tekþ þe voȝeles zynge ne heþ vele notes sotiles and zuete þaȝ þer by lyte let. Ine þise zonge byeþ zeve

notes þet byeþ þe zeve benes þet porchaceþ þe zeve yefþes of þe Holy Gost þet screpeþ þe zeven haved zennes of þe herte and hi zetteþ and norisseþ þe zeven virtues to huychin me compþ to þe zeve blifffinges. Of þe zeve benes þe þri verste makeþ man holy aze moche ase man may by ine þise wordle þe vour afterward him makeþ stedevestlyche riȝtvol. Al þe holynesse of man þet is ymad to þe ymage of þe Trinite þet is þe þri þinges þet byeþ ine þe zaule beþenchinge onderstondynge and wyl ine þet þet þe zaule bi stedevestliche yclenzed ine þe wylle stedevestliche aliȝt ine þe onderstondinge stedevestliche yvestned in God mid God ine þe beþenchinge and þe more þe zaule ondervangþ plenteliche þise þri ȝefþes of God and hy more propirliche neȝleþ to his riȝte vayrhede of his kende þet is to þe anlicnesse of þe Vader and of þe Zone and of þe Holy Gost. þet is huanne God þe Vader him confermeþ his beþenchinge God þe Zone him aliȝt his onderstondinge God þe Holy Gost heþ yclensed his wyl. þise þri þinges we bezecheþ ine þe þri verste benes of þe Pater Noster.

Huanne we ziggeþ *Sanctificetur nomen tuum* we ffeweþ to oure guode Vader corteyslche oure principul desyr þet we ffolle evre habbe þet is þet his name by yhalȝed and yconfermed ine ous. þanne huanne we ziggeþ *Sanctificetur nomen tuum* þet is to zigge Sire þis is oure heȝe wyl þis we bezechijþ toppe alle þing þet þin holy name þet is þi guode los þi knaulechinge þi beleave by yconfermed ine ous.

Ine þise verste bene me bezecheþ þe verste and þe principal yefþe of þe Holy Gost þet is þe yefþe of wysdom þet vestneþ and confermeþ þe herte in God and his joyneþ zuo to him hi ne may by ondo ne todeld. Wysdom is yzed of smac and of smacky vor huanne þe man ondervangþ þise yefþe he zuelȝ and smackeþ and velþ þe zuetnesse of God ase me velþ þe zuetnesse of þe guode wyne ate zuelȝ betere þanne to þe ziȝþe. Ac to þan þet þou onderstanst betere huet is to zigge þi name by yhalȝed ini ous þou ffelt ywyte þet þis word Holy is ase moche worþ ase klene ase wyþoute erþe ase yhalȝed to Godes service ase ydept ine blod ase yconfermed. Ine þise vyf maneres halȝeþ þe gost of wysdom þe herte of man. Verste he his wypeþ and clenseþ ase deþ þet ver clenzeþ

and fineþ þet gold. Afterward he deþ away al þe ilke velþe of alle erþliche love and of alle wylle of vleſſe and makeþ to comme al out of smak al þet me wes ywoned byvore to lovie aſe þet weter is out of smak to þan þet is ywoned to þe guode wyne. Afterward he him halȝeþ of al to Godes service vor he deþ him al away of alle wreþe and deþ him al þendre of God and to lovie and servi aſe þe cherche is yhalȝed to Godes service zuo þet me ne ſſel oþer þing do þerinne þanne þe service of God. Afterward he depþ ine blod vor he hise zet in ane zuo berinde love and one zuo zuite devucion of Jesu Crist þet huanne he þengþ ine him and his passion he ys al suo ydept and al suo dronke of the preciouse blode þet Jesu Crist ſſede vor him aſe is a zop of hot bryead huanne me hit poteþ in to wyn þet is a newe cristinge vor depe and cristni is al on. Afterward he him vestneþ zuo ine God þet no þing ne may him to parti ne onjoyni. þanne wyle þis word nou zigge. þin name by yhalȝed ine ous þet is to zigge yef ous þane gost of wysdom be huam bi we zuo yclensed aſe gold and yvayred of alle velþe huer by we ſſolle by zuo vol dronke of þine love þet alle oþre zuetnesses ſſolle by ous bytere be huam me ſſolle by zuo yyeve to þe an to þine servise þet nevre mo of oþren we ne maky strengþe be huam by we naȝt wyþoute more ywefſe ac zuo moche ydept yne grayne and ynewed and eft ychristned ine þe blode of Jesu Crist be devocioun of verſte love huer by þe name of oure Vader by zuo yvestned ine ous þet he by oure Vader and we his zones and his eyrs zuo yvestned þet no þing þet moȝe bevalle ne moȝe ous ondo of þe ilke vestnesse ne of þisse grace. Well is hit grat grace of God huanne þe wyl is zuo yroted ine God huich ne may to cryepe vor none vondinge. Wel grattor þing his huanne me is zuo yvestned ine þe love and adrayngt in þe zuetnesse of God þet no solas ne no confort me ne ondervangþ bote of him ac yyeve is þe herte parfitliche and yconfermed vor þe memorie is zuo cleviynde ine him þet me of no þing þenche bote ine him. And þet we byddeþ him huanne we ziggeþ *Sanctificetur nomen tuum.* Lhord þi name by yhalȝed.

þE ØPRE BENE OF þE HOLY PATER NOSTER.

Adveniad regnum tuum þet is þe øpre bene of þe Pater Noster huer we biddeþ þet Godes regne come to ous and wyþinne ous. Oure Lhord zayþ ine his spelle to his deciples þe regne of God is nou wyþinne you. Nou onderstand wel hou þet may by huanne God yefþ ane grace þet me clepeþ þe gost of onderstondinge to þe herte ase deþ the zone þet deþ away þe þyesternes of þe nyȝt and wasteþ þe cloutes and þe hore vrostes bi þe morȝen. Alsuo wasteþ þe Holy Gost alle þe þyesternesses of þe herte and him ffeweþ his zennes and his defautes zuo þet þe ilke wende by al klene þanne wyndeþ hi zuo vele defautes and of motes and of doust wyþ oute tale ase þe zonne byam ffeweþ his motes and þet doust þet byeþ beneþe ine þe house. Efterward he him eft ffeweþ of øpre half naȝt wyþoute more þet is wyþ inne him ac þet þet is beneþe þe helle and þet þet is above him ine hevne þet þet is aboute him alle vayre ffepes þet alle heryeþ God and him wytnesseþ hou God is guod and almiȝti wys and vayr grat and milde zuete and þe more me zyȝt þe ffepinges briȝte þe more hit is wynynge him zelve to yzyenne. Ac he yzyȝþ þet he ne is clene ne worþi him to zyenner þane anhet þe guode herte and trewe and him wreþeþ to him zelve þannenymþ he his pic and his spade and beginþ to delve and to myny and geþ in to his herte. þerinne he vint zuo vele zennes and vices and zuo vele defautes and zuo moche doust and tribulacions of herte and of þoȝtes and of wyckede wylles þet he him wreþeþ and zorȝeþ and nimþ a wycked wyl to hym zelve zuo þet he beginþ þe herte to clensi to þe zoþo and to keste out alle þe velþes þet him benimþ þe ziȝþe of God ine him and þet he deþ mid þe spade of zoþe ffrifþe ac huanne he heþ longe ymyned and he heþ alle his velþes ykest out þanne vint he prayns and reste and solas and blisse zuo þet him þingþ þet al the wordle by an helle to þe lokinge of þe ilke clyernessee and of þe ilke pays þet he vint ine his herte and þet we oxeþ huanne we ziggeþ *Adveniad regnum tuum* þet is to zigge Leve Vader ylyky þe þet þe Holy Gost ous wille alyȝte þe herte and clensi and zuope al huet hi by worþi God vor to yzy and þet he will come and wonie ase kyng and

ase lhord and governour and hotere zuo þet al þe herte by his and he by kyng and evremo we him moȝe yzy vor þet is lyf wyþ oute ende and Godes riche habbe wyþ inne ous. þervore zayþ oure Lhord in his spelle þet Godes riche is ase on tresor in þe velde yhed þet is gratter þanne al þe wordle.

þE ȝRIDDE BENE OF ȝE HOLY PATER NOSTER.

Fiat voluntas tua sicut in celo et in terra. þis is þe ȝridde bene huer inne we byddeþ oure Vader of hevene þet his wyl by ydo ine ous ase hit is ydo ine hevene þet is ase þe holy Angles of hevene þet byeþ zuo aliȝt and yvestned ine God þet hi ne moȝe oþer þing wylny bote þet God wille. þis bene we ne moȝe habbe bote yef we ne habbe þe yefþe of red þet is þe ȝridde yefþe of þe Holy Gost þet ous tekþ his oȝene guod wyl and þet he ous wende oure wrechide wil and his confermy al to þe heȝe guode zuo þet he ne heþ ne oȝene wyt ne oȝene wyl ak his oȝene onlephiliche þet hi by lhevedy of al þe herte yhollyche and maki ine ous al þet hi wyle ase hi makeþ ine Angles of hevene þet makeþ eche daye his wil wyþoute misnimynge and wyþoute wyþzigginge.

Nou hest þou yherd þe þri verste benes of þe Pater Noster þet byeth þe heȝeste and þe dingnest. Ine þe verste we askeþ þe yefþe of wysdom. Ine þe oþre þe yefþe of onderstondinge. Ine þe ȝridde þet guode red ase ich þe habbe above yfswed. þise þri þinges we ne byddeþ naȝt vor þet we hise habbeþ ine þyse lyve dyadlich perfitlyche ak we fseaweþ to ore vader oure wylles þet byeþ oþer ffolle by to þan þet þise þri benes by ine ous ymad and volveld ine þe lyve evrelestinde. þe ouȝre vour þet comeþ afterward we willeþ speke ane oþre speche vor we ziggeþ aperteliche to oure vader Yef ous voryef ous wyte ous delyvre ous bote þise vour benes of him we ne habbe we byeþ dyade an evile betake ine þise wordle. Vor hi byeþ ous nyedvolle ine þise lyve dyadlich.

ȝE VERȝE BENE OF ȝE HOLY PATER NOSTER.

Panem nostrum cotidianum da nobis hodie. Mochel ous tekþ oure guode mayster to spekene myldelyche and wysliche huanne he ous tekþ

to zegge Vayre Vader oure bryad of eche daye yef ous to day. Huet
 may þe zone betere acsy to his vader þanne bread wyþoute more vor
 þane day to endy. He ne acseþ none outrage ne wyn ne vleſſ ne viſſ
 bread wyþoute more byt naȝt vor ayer ne nazt vor al þe woke ac wyþoute
 more þane day to endy. Nou hit þingþ þet hit by wel lite þing þet we
 acseþ as vor zoþe hit is wel grat þing. Huanne me bit þe broþerhede
 and þe velaȝrede and part and riȝt ine alle þe guodes of þe house alsuo
 hit is huose þet smackeþ of þise breade he heþ þe broþerrede and part
 and velaȝrede and riȝt and ine alle þe guode dedes þet byeþ ine hevene.
 þet is þet bread of þe ilke holy covent þet bread of heavene þet bread of
 angles þet bread lostvol þat bread of lyve evrelestinde vor hit yefþ guod
 lyf and lokeþ þe zaule wyþoute stervinge huer of zoþ zayþ ine þe Godspelle
 Ich am þet bread of lyve þet com doun vram hevene huo þet fſel ete of
 þo breade he fſel evre lybbe wyþoute stervinge. þet bryad is mete ariȝt
 vor hit stoncheþ alle þane honger of þe wordle and velþ man þet he heþ
 ynoȝ zuo ne deþ non oþer mete. þet is þet bread and þe mete þet þou
 nymst of þe sacrament of þe wyevede þet þou fſelt ete zuyþe and
 glotounliche ase tekþ þe writinge ase deþ þe lecherous þane guode mete
 þet oþerhuil vorzuelȝþ þane guode snode wyþoute chewynge þet is to
 zigge þet þou fſelt nyme þane mete mid greate wylle of herte and mid
 grat lost. and þou fſelt ase hit by vorzuelȝe wyþoute chewynge and þet
 is to zigge yleve ine grat þet þet hit is þe zoþe bodi of Jesu Crist and þe
 zaule and þe Godhede al to gydere wyþoute to zech hou hit may by vor
 God may more do þanne man moȝe onderstonde. Efterward me fſel
 þesne mete eft chyewe ase þe oxe þet gers þet he heþ vorzuelȝe þet is to
 zigge þet me fſel recordi zueteliche and smalliche be little stechches alle
 þe guoddesses of oure Lhorde and al þet Jesu Crist þolede inc zoþe vor
 ous and þanne vint þe herte þane riȝte smac of þe ilke mete and onder-
 vagþ ane wel greate hete of þe love of God and ane wel greate wylnyng
 to do ynoȝ an to þolye vor him al þet he miȝte and al þis deþ þe virtue
 of þo breade vor þet is þet bræd þet comforteþ and strengþeþ þe herte
 to þet he by wel strang vor to þolye and do grat þing vor Godes love.
 Ac þet we may naȝt by wyþoute þe verþe yefþe of þe Holy Gost þet is

ycleped þe yefþe of strengþe þet armeþ Godes knyȝt and him deþ yerne to by martired and makeþ ham leȝȝe betuene þe tormens. Nou miȝt þou wel yzy hou corteyslche huanne we acseþ þet ilke bread we acseþ þane yef þeof strengþe vor ase þet bread bodylych sosteneþ and strengþeþ þet bodi alsuo þe yefþe of stregþe makeþ þe herte strang to þolye and to done grat þing vor God. Þet ilke bread we hit clepiȝþ oure vor hit wes ymad of oure doȝe yblissed by þe guode wyfman þet of hiren þet flour þer to dede þet wes þe mayde Marie and yfryd ine þe panne of þe crouchie ase he zayȝ ine þe Sautere vorzoȝe vorzoȝe yfryd ine his oȝene blode vor þet dede he ine þe greate wylle of his love þet he hedde of ous and þet is þet bread tuies ybake huer mide he astoreþ his ffip þet is holy cherche vor to pasy þe greate ze of þise perilouse wordle. Hit is oure vor he hit ous let at his leave-nymynge and at his laste bequide Jesu Crist þe wel large ase meste greate tresor þet he ous miȝte lete and hit ous yaf ase þet vayreste jowel þet he ous miȝte yeve and þet ase hit ffolde loky vor his love hit is vorzoȝe oure vor noȝing ne may hit ous benime togens oure wylle. We hit clepieþ oure bread of eche daye þet is to zigge of eche daye vor þet is þe eche dayes dol þet God yefþ to his wel-wilynde þet eche daye doþ his service and ziggeþ his oures þet is to alle guode herten þet eche daye zueteliche be zoȝe love makeþ memorie and beȝenchinge of his passion.

Þet greate of þe provendre we nimeþ ine oure hervest ine hevene huanne we him ffolle ysy onwryȝe ine his vayrhede ase he is. Hit is ysed þervore eche dayes þet eche daye hit is ous nyedvol and eche daye me ffel hit nyme oþer ate Sacrement of þe wefde ase doþ þe prestes oþer gostliche be riȝte byleave. Þet bread is wel precious an wel noble and wel ydiȝt þet is kynges mete huerinne byeþ ech manyere lykinges and alle guode smackes ase zayȝ þe boc of Wysdome þet ne is naȝt mete to gromes ne to yeve ne to pietaille ne to chevaille ne to cherles ac to noble herten and gentil an cortays and clene þet is to þe herte þet is gentil be grace noble be guod lyf yclensed and yweffe be zoȝe ffirfte. Of þise virtue spekþ Saynt Matthew þewangeliste and hit clepeþ ziker bread substancial þet is to zigge þet paseþ and overgeþ alle substances and alle ffepþes be ver ine

virtue and ine dingnete and in alle oþre maneres of worþ ne me ne may betere write ne more ynoȝ þanne wyt substances. Me zayþ þet mete is þe miȝtvoller þanne he heþ ynoȝ of myȝte and of norissinge and þe more þet he is norissinde me zayþ þet he is þe substancieler and þere vore þet ine þise breade is more virtue and of guod and of norture þanne me moȝe þenche oþer zigge. ne zayþ me naȝt þet hit is substancial alsuo me zayþ þet hit is ope substance þet is virtuous and substancial above onderstondigge and wenynge. þet bread we byddeþ to oure Vader and him we biddeþ þet he hit ous yeve today ine þise daye þet is ine þise dyadliche live zuo þet we moȝe maky ane guode journee and to abyde þe gledlaker oure fþhepe. þet is þe peny þet he yefþ to his werkmen hanne even comþ þet is þe ende of þe live.

þE VIFTE BENE OF þE HOLY PATER NOSTER.

Dimitte nobis debita nostra sicut et nos dimittemus debitoribus nostris.
 Ine þisne bene we biddeþ oure Vadere of hevene þet he ous wylle voryeve oure mis-dedes ase we voryeveþ to ham þet ous misdoþ oþer habbeþ misdo. þanne zigge we þus Leve Vader voryef ous oure dettes ase we voryeveþ oure dettours. Oure dettes byeþ oure zennes þet we habbeþ ydo wexe ope oure zaulen. þet is þet bestewed of þe house. þe zenvolle be one zenne dyadlich þet zuo zone is ypased ase to þe loste oþer as to þe dede is ybliged to zuo ane greate gavelinge þet he ne heþ miȝte to hit endi. þet is to þe pine of helle þet is wyþoute ende. Efterward he ffel to guode þet he heþ ywreþed zuo grant amendes þet he ne heþ miȝte vor to yelde vor ine al his lyve þaȝ ha levede an hondred year oþer more he ne miȝte naȝt do volvellinde penence of one dyadliche zenne yef God wolde usy to yelde dom. And þervore hit behoveþ to yerne to þe cort of merci and bidde merci and asky voryevenesse vor be þe riȝte of þe cort of dom þe zeneȝere ffolde by demd and ycondemned to dyaþe everlestinde. þervore oure guode mayster Jesu Crist ous tekþ zuo to oxi voryevenesse and quittinge huanne we biddeþ oure guode vader þet is zuete and milde vor to yevene large and corteys þet he ous voryue oure misdedes.

✓ Ac nim wel hede hou þou bidde Veryef ous oure misdedis ase we voryeveþ to ham þet ous habbeþ misdo. Vor yef we ne voryeveþ to ham þet ous habbeþ mido God ne voryefþ naȝt ous oure misdedes ase He himself zayþ ous ine þe Godspelle. þanne he þet zayþ his Pater Noster and heþ ine his herte hate wreþe oþer wyckedhede he bit more aye him zelve þanne vor him zelve vor he bit God þet he ne voryeve him naȝt huanne he zayþ voryef me ase ich voryeve and vor þet at alle þe times þet þou zayst þi Pater Noster before God þet yziȝþ þine herte þou ffelt voryeve þine wyckede wil and kest out of þine herte alle wreþe and alle hate and ivel wyl oþerlaker þi bene is more aye þe þanne vor þe. Yef hit þe þingþ strang þing and kuead vor to voryevene þin evil wyl to ham þet þe hatieþ oþer þet þe kuead willeþ huer he al misdeþ þench þet God voryaf his dyaþ to ham þet him dede o þe rode þe vor to yeve vorbisne vor to voryeve to ham þet þe habbeþ misdo and more yet eft ham guod do yef hi habbeþ aye to þe. Vor ase he zayþ ine his spelle ne is hit naȝt grat þing ne grat ofservinge aye God to do guod to ham þet ous doþ guod ne to lovie þo þet ous lovyeþ vor þet deþ þe Paen and þe Sarasyn and oþre zeneȝeres ac we þet byeþ Godes children be byleave and be grace and we byeþ Cristene ynemned of Jesu Crist and we byeþ eyrs mid him of þe heritage of paradys of ous to voryeve þe on to þe oþre and lovye oure vyendes þet is to zigge hare persones an bidde vor ham and do ham guod yef hy habbeþ nyede and þou hit miȝ do. Vor þus he hit hat ine his spelle þanne ffolle we onlephiliche hatye þe zennes and lovye þe zaules þet byeþ ymad to þe anliknesse of oure Lorde alsuo ase a leme of þe bodye loveþ and vorberþ anoþer. Yef o leme blecheþ anoþer be cas þe oþer naȝt him awrecþ þervore. We byeþ al o body ine Jesu Crist ase zayþ þe Apostle and þervore we ffolle eche lovye oþer and naȝt hatie ne harmi mid wrong on þe oþer. Huo þet oþerlaker deþ he is manslaȝte and him zelve damneþ ase zayþ þe writinge. Zuych can zigge his Pater Noster him were betere þet he were stille vor he let his domesman ayens him. ✓

Ine þise bene þet we doþ to Gode we him bezecheþ ane yefþe of þe Holy Gost þet is ycleped þe yefþe of connynge þet makeþ þane man ine

þoȝte and vol of wytte. þis gost him ffeweȝ huet he is and ine huet peril he is and huannes he comþ and huyder he geþ and þet he deþ and þe misdede þet he heþ ydo and hou moche he heþ hyer ywonne and hou meche he ffel. And huanne he yziȝt þet he ne heþ huermide endy þanne him deþ þet gost wepe and grede merci to God and zigge Lhord voryef me mine dettes þet byeȝ myne zennen vor ich am mochel ine dette ayen þe and vor þe queades þet ich habbe ydo and vor þe guodes þet ich habbe voryete and ylete to done þet ich myȝte and ffolde habbe ydo and vor þo guodes þet þou me hest ydo and þine greate guodnesses þet ich habbe eche daye ondervonge huyche ich habbe kueadliche yuzed and þe kueadliche yserved. And þervore Lhord ich ne habbe huer of maki þe yeldinge voryef me þet ich þe ffel. Huanne þis gost him heþ zuo alyȝt þet he knauþ his defautes and þanne him deþ keste out of þe herte alle wreþe and alle hate and al to voryeve his evele ywyl yef þer is eni and yef þer ne is he is ine wylle and ine porpous vor to vor- yevene mid herte yef me him misdeþ. and þanne may he zigge wel vayre Vader voryef ous oure misdedes ase we deþ to ham þet ous habbeȝ misdo.

þE ZIXTE BENE OF þE HOLY PATER NOSTER.

Et ne nos inducas in temptationem. þe ybernde ver dret and þe ilke þet oþer huyl yvalle is into zenne huanne þe zenne him is voryve he is þe more milde and þe more dredvol and þe more he heþ greter drede of vondinge þervore bit he hier to huam God his misdedes voryefþ þet he hine loky vram ayen vallinge. *Et ne nos inducas in temptationem* þet is toz igge Vayre zuete Vader ne lede ous naȝt in to vondinge. þe dyevel is þe vondere vor hit is his creft huer of he serveȝ ine Godes house vor to provi þe newe knyȝtes and yef the vondinge nere guod and vremvol to guode God þet al makeȝ vor oure guode nolde naȝt þolye þet hi come. Ac ase zayȝ sant Bernard huanne þe vondere ous knokeȝ ope þane reg he ous fflepȝ oure corounes of blisse ase þe ilke þet ope þe regge of þe guode knyȝte smit and beat him fflepȝ his los and his blisse. þe dyevel þerto properliche vondeþ þane man þet he hine myȝte wyþdraȝe vram þe

love of God þervore bit sainte Pawel his deciples þet hi by yzet ase tours yroted ase trawes ine love zuo þet non vondinge him ne moȝe refye ne rocky. Þervore ine þise bezechinge we acseþ help of Gode ine oure batayle and þe yefþe of pite þet is a grace þet bedeaweþ þe herte and makeþ his zuete and reuþevol and makeþ his al become grene and berþ ynoȝ frut of guode workes wyþoute and wyþinne erþe strengþi his rotен ine þe erþe of libbende þet is ase þet guode mortyer huer of me makeþ þe guode walles sarzineys þet me ne may naȝt breke ne mid pic ne mid mongenel. þanne huanne we ziggeþ *et ne nos inducas in temptationem* þet is to zigge Vayre zuete Vader make oure herten veste an stedevest þet hi ne ssake vor none vondynge þet to hare comþ. We ne byddeþ naȝt þet we ne ssolle by vonded vor þet were a fole bezechinge and ssamvol ase þe zone of a guod man þet ssel by a newe knyȝt him bezekþ Leve vader ich þe bidde þet þou me loki þet ich ne guo nevremo ne to joustes ne to tornemens. We wylleþ wel þet we be yvonded vor hit is oure vreme ine vele maneres vor we byeþ þe more ymylded and þe dredvoller and þe more wys ine alle þinges and þe more worþ an þe more asayd. vor ase zayþ Salomon He þet ne heþ þise vondinges he ne may noȝing wel conne bote ase me kan þe batayle of Troye be hyere zigginge vor he ne may him zelve yknawe ne him vestni ine þe strengþe of his vyendes ne hare sotylhede and hou God is trewe to þe nyede his vryend vor to helpe ne of hou vele zennes ne of hou vele perils he heþ þe ofte ylocked and vor alle þise skeles he ne ssel naȝt ariȝt conne God lovie ne him þonki of his guode ac we him biddeþ þet he loky oure herten þet hi ne guo into vondynge þet is þet hi ne consenti vor al þet is of ous we byeþ zuo poure and zuo fyble þet we ne moȝe naȝt ane time of the daye þolye þe asaylinges of þe dyevle wyþoute þe help of oure Lhord and huanne he ous fayleþ we guoþ þer in. Huanne he ous helpþ we wyþstondeþ and we vyȝteþ and we overcomeþ and þervore we ziggeþ Lyeve Vader ne led ous naȝt into vondinge þet is ne þole naȝt þet we go into consentinge.

þE ZEVENDE BENE OF þE HOLY PATER NOSTER.

Sed libera nos a malo. Amen. Saynt Austin zayþ þet þe oþre vices ✓

ous makeþ oþer þe kueade to done oþer þe guodes lete to done ac al þet me heþ ydo and alle þe yefþes þet he heþ yporchased prede is ine wille to destrue and to benime an þervore hanne God heþ yyeve to man þet he him heþ ybede ine þise zeve benes bevore yzed þane verst hit is nyed vor zoþe þet he him delyvri of þe kueade and of his aspiinges and þervore comþ alast þis bene ase þe efterwarde þet zayþ þous. *Sed libera nos a malo.* Amen. Þet is to zigge Lyeve vader delivre os of þe kueade þet is to zigge of the dyvele and of his sleȝþes þet we ne lyese be prede þe guodes þet þou ous hest yyeve. Inne þise bene we him biddeþ þet he ous yeve þe yefþe of drede huer by we ffolle by delyvred of þe kueade and of alle oþer kuead þet is of alle zene and of alle perils ine þise wordle and inc þe oþre. Amen.

Nou hest þou yherd þe notes þet me kan noty ope þise zonge þet God made þet is þet Pater Noster nou loke þet þou hit conne wel zinge ine þine herte vor grat guod þe ffol bevalle yef þou zuo dest.

þE ZEVE YEFþES OF þE HOLY GOST.

Efter þe zeve benes þet byeþ yconteyned ine holi Pater Noster ous behoveþ to spekene mid greate reverence of zuo heȝe materie ase of þe zeven holy yefþes of þe Holy Gost ase He himself ous ffl̄ teche. And verst we wylleþ zigge huyche byeþ þe yefþes afterward huervore hi byeþ ycleped yefþe and huerevore yefþe of þe Holi Gost afterward huervore þer byeþ zeven ne mo ne les and afterward of þe guodes þet hi ous doþ. Wone is and cortayzie þet hanne man is riche and worþi and noble and comþ to his spouse and he hise loveþ mid al his herte and hire brengþ of his joax. Ysaie þe profete yzeȝ ine goste þe ilke blisvolle bredale þet wes ymad ine þe wombe of þe blisfolle mayde Marie huanne Godes Zone nome and spousede oure zoster and oure vleff oure manhode and oure kende. Yef we telleþ þe joax and þe vayre yefþes þet he broȝte mid him vor to yeve to his spouse and to his eldringes and zayde þous þe zuete profete wel corteisliche Of þe rote of Jesse ffl̄ guo out a yerd þet ffl̄ bere þet flour of Nazareþ þet is to zigge þet floure of flours vor Nazareþ is ase moche worþ ase flour and grace ase moche ase cos and ope þet flour him

ſfel resti þe Holi Gost þe gost of wysdome and of onderstondinge þe gost of strengþe and of virtue þe gost of wytte and of pite þe gost of Godes drede. Þis byeþ þe graces huer of he wes al vol vram þe time þet he wes ondervonge in to þe wombe of his moder ase þe greate ze is vol of wetere and welle of alle weteres zuete and zalte huer of hi wetereþ al þe wordle. Alsuo wes he ase zayþ Sayn Jon zuo vol of grace and of zoþe þet of his volhede we nimeþ al. Þise zeve gostes and Þise zeve yefþes we ondervongeþ al mid þe holy cristninge ac ase þe graces bodiliche þet God yefþ to þe childe ine wytte ine guodnesse and ine strengþe and ine oþre graces þet he yefþ to his wylle to echin he him ſlewþ litel and litel ase þet child wext and comþ vorþ alsuo is he in his graces gostliche be þan þet ech profiteþ ine guode and agrayþeþ his herte and him yefþ to Gode be þan þet God him yefþ more and more of grace and þet ſlewþ þis yefþe be worke þe on ine þe on and þe oþer ine þe oþer ase hit lykeþ þe Holy Gost þet his todelþ to his wille ase zayne Paul zayþ. Þanne ine ous beginneþ Þise graces ase þe virtues ine loȝ and ſlewþ an heȝ and þet is of drede þanne ine wysdome vor drede is beginninge of wysdom ase zayþ David ac me him weren eche daye alle þe graces and alle þe virtues wel volliche wyþ oute enie mesure and þervore his zet þe profete dounward eche yefþe be þe ordre of hare dingnate alsuo ase zeve benes byeþ yzet bevore be þe ordre of hare dingnetes þe heȝeste bevore and þe loȝeste afterward.

HUERVORE HI BYEþ YCLEPED YEFþES.

Þise graces byeþ yhote yefþes vor þri skeles verst vor hare dingnate and hare worþ. Yef me yefþ ine þe kinges cort ane robe to ane childe oþer ane poure manne ane difvol of pesen þet ne is no þing þet by worþi to by ycleped yefþe of kyng. Þervore saynt Jacob clepeþ alle þe oþre guodes þet God yefþ and timliche and gostliche nauȝt yefþes ac yyeve þet by chonginde and guoinde. Ac Þise graces he clepeþ yefþes volveld vor hi his ne yefþ to nonen þet he ne yefþ him zelve. þe oþer scele is vor þet þe oþre graces and þe oþre guodes he ous lenþ vor to usy ine Þise live. Ac Þise byeþ yefþes arȝt wyþoute wyþnymynge and

wyþoute lere vor huanne þe oþre ffolle fayli þise ffolle ous bleve. þanne byeþ hi zuo propreliche oure þet we his ne moȝe naȝt lyese wyll we nolle we ase we moȝe þe oþre. þe þridde scele and þe heȝeste is vor þer byeþ yefþes clenliche be love and þou wost wel þet yefþe lyest þane name of yefþe huanne hit ne is naȝt yyeve clenliche be love vor huanne þe yevere heþ ziȝþe to his oȝene prou þet ne is no yefþe ac raþre is chapvare. Huanne he yzyȝþ guodnesse ondervonge oþre service þet ne is no yefþe ac hit is raþre dette yyolde ac huanne þe yefþe comþ propreliche and clenliche of þe welle of love wiþoute prou wyþoute yefþe wyþoute drede wyþoute enie dette þanne is hit ariȝt ycleped yefþe hueroþ þe filosofe zayþ þet yefþe þet is yevynge wyþoute ayen yefþe þet is wyoute onderstandinge of ayenyefþe ac wyþoute more vor to zeché love. Ine zuyche manere God yefþ ous his yefþes clenliche vor þe love þet he heþ to ous and vor to gaderi oure herten and oure love and vor þise scele properliche hi byeþ ycleped yefþes.

HUERVORE HI BYEþ YCLEPED YEFþES OF ÞE HOLY GOST.

Ac huervore hi byeþ ycleped yefþe of þe Holy Gost þanne yefþe of þe Vader and of þe Zone vor alle hire dedes and hire yefþes byeþ commun þer to byeþ tuaye sceles. þe on is vor þan þet ase workes of myȝte byeþ apropred to þe Vader and þe workes of wysdom to the Zone alsuo þe workes of guodnesse to the Holy Gost ivor guodnesse is ase zayþ sanyt Denys to lere him zelve vor yef a man yefþ þet him naȝt ne costneþ þet ne is naȝt grat guodnesse ac vor þe Holy Gost be þyse zeve yefþes spret him zelve inc oure herten ase zayþ Zainte Paul ase be zeve streames þervore hi byeþ propreliche ycleped yefþes of þe Holy Gost vor he is þe welle hy byeþ þe streames. And þe oþer scele is vor þet þe Holy Gost is properliche þe love þet is betuene þe Vader and þe Zone and þervore þet love is þe propre and þe verste and þe heȝeste yefþe þet man may yeve þet ariȝt yefþ and ine þise yefþe me yefþ alle þe oþre and wyþoute þisen non oþer yefþe ne is naȝt ariȝt ynemned yefþe þervore is ariȝt þe Holy Gost properliche yefþe and yevere vor he him yefþ and is y yeve. In echen of þise zeven þet he yefþ vor to confermi oure love to his þet hi by fervent and guod and zoȝe and clene.

HUERVORE IS MAN YBORȝE.

Vor tuo þinges is þe man yborȝe be þe bevliyngē of kueade and do þet guode. þet kueade bevly and hati ous deþ þe yefþe of drede. þe oþre zix doþ ous þe guodes to done. þe yefþ of drede is þe doreward to þe greate preste þet is to zigge to þe greate þreaþninge of Godes dom and of þe pine of helle þet is eche day aredy and arise þet is þe wayte of þe castele þet nevre ne sleþ þet is þe wyed hoc of þe gardine þet vordeþ al þet kueade gers. þet is þe hordyer þet lokeþ þe herte and alle þe guodes þet byeþ þerinne. þe oþre six yefþes ous makeþ þe guodes to done.

Nou sselt þou ywyte þet ase þe briȝtnesse of the zonne þet þou izixt yefþ liȝt to þe wordle and virtue and strengþe to alle þe þinges þet wexeþ and comeþ to þe wordle alsuo deþ þe Holy Gost þet aliȝt in hevene and ine erþe alle þo þet byeþ in grace and men and Angles. And al alsuo ase ine hevene heþ þri stages of volke ase zayt saynt Denys huer of þe on is heȝere þe oþer men þe þridde loȝest þe heȝeste byeþ ase þo þet byeþ of þe kinges consayle. þise byeþ alneway mid God þe nixte þanne þe oþre and yzyeþ and yhereþ and him and his privites. þe midliste [men] byeþ ase þe barouns and þe baylifs þet governeþ and wytyeþ þe kingriche and guoþ an comeþ and lyerneþ of þan of þe consayle an þet hi hoteþ and makeþ hit do oþren. þe loȝeste byeþ ase sergons and þo þet byeþ ine office and habbeþ þe mestyeres and doþ þe offices and þe messages ase me ham zayþ. In þo manere and in þo vorbisne heþ þe þri states of Godes zone ine erþe huiche þe Holy Gost let and condueþ ase zayþ Sainte Pauel. þe on stat is of þan þet byeþ ine þe wordle and libbeþ be Godes hestes and be þet hi leveþ and yhyreþ of hyre onderlynges. þe oþer stat is of þe stedeveste þet of al habbeþ þe herten out of þe wordle þet y syeþ God ase moche ase me may ine þise lyve and habbeþ hire conversacioun ine hevene and þe bodyes ine erþe and þe herten mid God. þe þridde lyeþ ine þe middel stat þet governeþ wel oþer ham oþer oþre and libbeþ be þe hestes of God. þise þri maneres tekþ þe Holy Gost and let and governeþ be þise zix yefþes and ham to delþ þise graces to echen to his wylle ase zayþ þe Apostel. þe tuo verste of þise six yefþes

belongeþ to þan þet byeþ of þe verste stat. Þe yefþe of connynge ham tekþ and þe yefþe of pite makeþ ham to bidde. Þe tuo midleste belongeþ to ham of þe middel stat þe yefþe of red ham governeþ and þe yefþe of strengþe volvelþ þe nyedes. Þe tuo laste belongeþ to ham of þe heȝeste stat þe yefþe of onderstondinge his alyȝt þe yefþe of wysdom hise makeþ stedevest and his confermeþ and joyneþ to God. Anoþer skele þer is huervore þer byeþ zeven vor þe Holy Gost be þise zeve yefþes bescreþþ þe zeve zennes vram þe herte and plonteþ and norisseþ zeve virtues contraries þet makeþ man stedevestliche yblyssed. Þise byeþ þe guodes þet þe Holy Gost makeþ ine herte huer he descendeþ be þise zeve yefþes. Ac er þan ich descendi to þe virtues þet byeþ contraries to þe zeve zennes ich þe wylle speke flortliche of zeve oþre virtues huer of þe þri byeþ ycleped godliche and þe your byeþ ycleped cardinals.

OF ÞE ÞRI VERSTE VERTUES.

Þe þri verste clepeþ Saynte Paul beleave hope and charite and byeþ ycleped godliche vor þet hi ordayneþ hare herten to God. Beleave ase zayþ Saynt Austin ous zet onder God and hi ous deþ be knawe and to byknawe to þe Lhorde of huam we healdeþ al þet we habbeþ of guode. Hope zayþ hi ous arereþ to God and ous makeþ strang and hardi vor to ondernime vor him þet hi þet paseþ virtue of man. Charite þis zayþ hi ous joyneþ to God vor charite ne is oþer þing bote dyere oninge vor hi deþ of þe herte and of God al on ase zayþ Saynyte Pol. Beleave yziȝt ine Gode þe heȝeste zoȝnesse. Hope overlyche heȝnesse and overliche mageste. Charite overliche guodnesse. Þise þri virtues byeþ todeld be þri degres of love vor þri þinges mē loveþ ane man oþer vor þet me heþ yherd grat guod of him oþer vor þet me onderstant grat guod of him oþer vor þet me heþ ondervonge grat guod of him. Þise þri maneres of love byeþ ine þise þri virtues. Love of beleave hyerþ ine dede Love of hope velþ þane smel and zekþ Love of charite nimþ and zikþ and zuelȝþ and halt.

OF ÞE VOEUR VERTUES CARDINALES.

Of þe your virtues cardinales spekeþ moche þe yealde philosofes ac þe

Holi Gost hise yefþ and tekþ betere an hondred siþe ase zayþ Salomon ine þe boc of Wysdome. Of þise vour virtues þe verste me clepeþ Sleþþe þe oþer Temperance þe þridde Strengþe þe verþe Dom [riȝtvolnessse] þise vour virtues byeþ ycleped cardinals vor þet hi byeþ heȝest amang þe virtues huer of þe yealde filosofes speke vor be þise vour virtues þe man governcþ him zelve inc þise wordle ase þe Apostles governeþ holy cherche be his cardinals. Sleþþe lokeþ þane man þet he ne by vore sleþþe of þe kueade ygyled. Temperance þet he ne by be none kueade love amerd. Strengþe þet he ne by be tyene oþer be drede oþer be sorȝe overcome. Þise þri hycldeþ man ine guod stat avorye him zelve and do hine zet ine ordre and ine riȝt stat ayens oþre vor hi yelt to echen al þet his is. Þise byeþ þe vour tours ine þe vour cornyeres of þe house of þe guode manne þet makeþ þet hous ziker and strang. Sleþþe hit wareþ wyþ þet yeaft be perveynge aye þe perils. Tempera[nce] aye þet zouþ aye þe wykkede hertes. Strengþ aye þe norþ aye þe wyckede cheles. Justice aye þe west aye þe wyckede rogues.

OF þE OFFICE OF þE VOUR VIRTUES.

Þise vour virtues habbeþ diverse offices and mochel ham diverseþ ine hire workes ase zayþ an old filosofe þet hette Platoun ine his boc þet he made of þe vour virtues and his todelþ wel sotilliche and zayþ þet sleþþe heþ þri offices vor be þise virtue al þet men deþ and zayþ and þengþ al he diȝt an let and reuleþ to þe lyne of scele ne no þing he nele do bote riȝt and scele. And in alle his werkes he him porveyþ þet hi by do by þe ordinance and by þe wylle of God þet al yziȝþ and demþ. A grat lhord ffolde he by ase me þingþ þet þise onlepi virtue hedde and be þise þri þinges him governede.

TEMPERANCE.

þe virtue of temperance heþ þri offices vor herte þet þise office heþ ne wyle ac ne wylneþ þing þet makeþ to vorþenche. Ine none þinge he ne agelt þe loge to lovie zikerliche and onder him of scele he zet and dret alle þe covaytises of þe wordle. þet is to zigge he þet heþ þise

virtue he him loki þet he ne by amerd be þise þri þinges þet þe wordle ffent ase zayþ saint Jon. Zenne of vleſſe and prede of herte covaytise of þe wordle.

STRENGþE.

þe virtue of strengþe heþ alsuo þri offices vor huo þet þise virtue heþ he him arereþ an heȝ above þe perils þet byeþ ine þe wordle. No þing him ne dret bote vileynie. Adversete and prosperite he berþ and þoleþ wyþoute wepinge ne ariȝt half ne alefthalf. Wel ffolde he by guod knyȝt þet ine þise þri þinges were wel yproved. þise þri virtues armeneþ an ordeyneþ and agrayþeþ man ase to þri deles of þe herte þet me chepeþ scele love and strengþe. Prudenee lokeþ þane scele þet hi ne bi betaȝt. Temperance lokeþ þane love þe hi ne by amerd. Strengþe lokeþ þet wyl þet he ne by overcome.

RiȝTVOLNESSE.

Riȝtvolnesse makeþ þane man ordeneliche libbe amang oþren vor ase zayþ Platoun þis is þe virtue þet makeþ þet þe man ayens echen deþ þet he ffel do. Vor hi yelt reverence to ham þet byeþ above love to ham þet byeþ bezide grace to ham þet byeþ beneþe. He þise vour virtues ydo is þe man werþi þet he by governour verst of him zelve and afterward of oþren. Ine þise vour virtues ham studede þe yealde filosofes þet al þe wordle onworþede and vorlete vor virtue to zeche and wysdom and þervore hi were ycleaped filosofes vor filosofe is asemuche worþ ase love of wysdome. O God hou hit ffolde ous ffende and astonie huanne þo þet weren paenes and wyþout laȝe wryte þet naȝt ne couþe of þe zoþe grace of God ne of þe Holy Gost ne wenden hi cliven in to þe helle of perfection of live be strengþe be hire oȝene virtue and ne daynede naȝt to loki ope þe wordle and we þet byeþ Cristene and habbet þe zoþe beleave and conne þe hestes of God and habbeþ þe grace of þe Holy Gost yef we yzeȝe þet we miȝte more ine one daye profiti þanne hi ne moȝe ine one yere yhol we waleweþ ase zuyn hyer beneþe ine þise wose of þise wordle. Þervore zayþ saynte Paul þet þe payens þet byeþ wyþoute laȝe and doþ þe laȝe ate daye of dome he ffolle ous deme þet

habbet þe laȝe and naȝt hise doþ. Ac vor þan þet hi ne hedden naȝt
 riȝte byleve ne þane Holy Gost ne none virtue ne lyf ne zoþe beknawynge
 hi no moȝe ywyte hou moche þet hi weren vayre vor ase moche ase þer
 is betuene dyad col and quyk man dyad and man libbinde asemoche þer
 is betuene virtue þet is wyþoute charite þet is guodnesse and þe worþ and
 þet lyf of þe oþre virtues. Huer of Saynt Austyn huanne he specþ of
 þise vour virtues he his todelþ be vour maneres of love and be vour
 þinges þet zoþ love makeþ. þanne he zayþ þet þe virtue of prudence is
 þe love of herte þet wysliche vorlet al þet him may derie and chyest al
 þet him may helpe and habbe þet he loveþ þet is God. þe virtue of
 temperance is þe love of þe herte huerby he him yefþ yholliche and
 wyþoute corrupcion to þet haloueþ þet is to God. þe virtue of strengþe
 is þe love of herte huer by he þoleþ strongliche alle þinges þet moȝe come
 vor þet he loveþ. Justice is þe love of herte huer by serveþ onlepiliche
 and wyþoute more to þet he loveþ þet is to God and vor zuo moche deþ
 onder vot alle oþre þinges. þanne dour zet man ine his riȝte stat þet is
 above alle þinges and onder God. Wyþoute þise vour virtues non ne
 may clive in to þe helle of perfecion vor huo þet wyle zuo heȝe clyve
 him bihoveþ ate verste þet he habbe prudence þet him makie to onworþi
 þe wordle and strengþe þermide þet him yeve grat herte of grat þing to
 ondervonge and volgi. Of oþer half þet he habbe temperance vor þet
 he ne by to moche ycharged and riȝtvolnesse þer mide þet is þe riȝte peþ
 and him ffeawy Godes reche ase God dede to Jacob ase zayþ þe boc of
 Wysdome. Huo þet þise vour virtues miȝte zuo habbe he ffolde by wel
 perfect and yblissed ine þise wordle and more ine þe oþre vor he ffolde
 by ine payse of herte and ine blisse gostlych naȝt ne ffolde him faily ac
 wexe ine God þet he ffolde habbe ine him ine huam he him ffolde loky.
 Nou we ayen comeþ to oure kende and bidde we mid al oure herte þane
 Holy Gost þet tekþ þe hertes þet he by oure avocat and ous teche to
 ffeawy hou he be þise zeve yefþes bescreþþ þe zeve zennes of oure
 herten and he zette and noriffy þe zeve virtues.

OF þE YEFþE OF DREDE.

þe yefþe of drede is þe verste of þe yefþes þet kest out alle þe zennes of the herte ase we habbeþ yzed bevore wel properliche. He bescreþþ rote of prede and zet in his stede þe virtue of mildenesse. Nou loke and onderstand wel hou þe zeneȝere þet sleþþ ine dyadliche zenne is ase þe ribaud and dronke þet heþ al vorlore be þe taverne and is zuo naked and zuo poure þet he ne heþ naȝt ac naȝt he hit ne velþ ne playneþ ac he weneþ by a wel grat lhord. Ac þanne he heþ yslepe and comþ to him zelve þanne he yvelþ his kuead and knauþ his folye and him playneþ of his harm. þet is þet verste guod þet þe Holy Gost deþ to þe zeneȝere huanne be him visiteþ vor he him yelt his wyttes and his onderstondinge and him brengeþ ayen to him zelve zuo þet he him knauþ and him reverteþ huet guodes he heþ verlore and ine huet poverte he is yvalle be his zenne ase dede þe guode mannes zon þet his eritage wastede and dispendede ine ribaudie and levede lecherousliche alhuet him behovede to loki zuyn ase oure Lhord ous makeþ þise vorbysne inc his Spelle. Atenende þe zeneȝeres ase zayþ Salomon is ase þe ilke þet sleþþ amide þe ze and þet ffip spilþ and he naȝt hit ne velþ ne none drede ne heþ. Ac huanne þe Holy Gost him awakeþ þanne yvelþ he and ziȝþ his peril and beginþ to habbe drede of him zelve and yet eft þe zeneȝere is ase þe ilke þet is ine prisone in yrnes and ine veteres and ine greate lokinge ase wes saynte Peter ine Herrodes prisone and þe wrechche ne þingþ of him þet hine halt ne of þe gibet þet him abit ac sleþþ and met þet and ageþ to festes and to bredales. Ac þe grace of þe Holy Gost is ase the angle þet awakede saynte Petren and him delivrede of þe hand of Herrode vor hi awekede þane zeneȝere and him delivrede of þe hand of þe dyevle. Ate ende þe zeneȝere is ase þe ilke þet weneþ by strang an hol and he heþ þane dyaþ onder his cloþes vor he heþ þe kuede humours and corruptes ine þe bodye huer of he ffel sterve wyþinne ane monþe and he wenþ libbe yet vourt i yer ase zayþ Elynaus ine vers of þe dyaþe. Do away þe scoffes and þe scornes vor zuich me wrirkþ onder his cloþes þet wenþ by strang and hol. Ac þe Holi Gost is þe guode leche þet amaystreþ his ziknesse and chongcþ his humours and him yefþ zuych a

byter medecine þet him helþ and him yefþ þet lif. Alsuo trobleþ oure Lhord þe herte þet he wyle hele ase zayþ Daviþ in þe Sautere and him wyþnymþ and deþ him come ayen him zelve to knawe ase he dede Adam oure verste vader efter þe zenne þo he him hedde amang þe trawes of paradys. Huervore He him zede Adam huer art þou. þri oþre acsingges made he be enne of his angles to þe þierne saynt Abraham þet hette Agar þo hi vleaz vram hare lhevedi. Agar he zayde huanne comst þou huyder gest þou huet dest þou. þise þri acsinges makeþ þe Holy Gost to þe zeneȝere huanne he awakeþ and arereþ and him openeþ þe eȝen of þe herte and him yelt his wyttes and his onderstondinge. Huer art þou zayþe he þet is to zigge yzeȝ wrechche ine huiche zorȝes and ine huiche perils þou art ine þise wordle vor þou art ase þe ilke þet slepþ ine þe ffipe þet is yspild and naȝt hit not ne onderstant his peril. Huannes comst þou þet is to zigge Loke wrechche þi lif *ca arrieres* vor þou comst vram þe taverne of þe dyevle huer þou hest þi lif ywasted and ylose þine time and alle þe guodes þet God þe hedde yyeve. Huet dest þou þet is to zigge Ysy hou þou art fyble and brotel and avorye þet body and avore þe zaule þou wenst by hol and strang ac par aventure þou hest þe humours ine þe bodye þet þe ffolle lede to þe dyaþe and ine þe zaule þou hest kueade þeawes þet þe ffolle lede to þe dyaþe of helle bote þe grace of God þe ne werie. Efterward huider gest þou þet is to zigge wrechche þench and loke and understand þet þou gest to þe dyaþe oþer þou sselt valle ine þe hand of Herrodes þet is þe dyevel and to his mayne and þervore zayþ þe guode man

Loke wel hyer

Man may longe his lyves wene
 And ofte him lyeȝeþ his wrench
 Ase vayr weder went into rene
 And verliche makeþ his blench
 þer ne is nother king ne kuene
 þet ne ssell drinke of deaþes drenche
 Man þervore þe beþench
 Er þou valle of þi bench
 þi zenne aquench.

þou gest to þe dome huer þou ffelt vindre þane domesman zuo sterne and zuo stout an zuo strayt an zuo miȝtfol. þou gest in to helle huer þou ffelt yvinde ver and bremston and a þousond pinen þet never ne endeþ þe vor to pini and þous deþ þe Holy Gost to þe zeneȝere þe eȝen openi and yzyþ above and beneþe and bevore and behynde. þise byeþ voire strokes of þondre þet astneþ þane zeneȝere and makeþ ffake and habbe drede and þise vour to ziȝþe byeþ vour small roten of þe rote of milde-nesse þet þe yefþe of drede zet ine þe herte of þe zeneȝere huanne God him visiteþ.

HOU MILDENESSE WEXT INE HERTE.

þe vour þoȝtes bevore yzed screpeþ of þe gardine of þe herte þe vour roten of pride þet byeþ huer of þe proude evenþ of aze moch ase can habbe oþer aze moche he is of miȝte oþer aze moche ase he can conne oþer aze moche ase he can by worþe. þise byeþ þe vour hornes þet is to zigge þe vour cornardyes þet aurereþ þe contraye þet God ffewede to Zakarie þe profite. Ac þe vour smiȝes þet he him ffewede afterward þet comen efter þe vour hornes to velle byeþ þe vour þoȝtes bevore yzed. Vor huanne þe man þengþ huennes he comþ and onderstant and knauþ his pourhede þe vilhede þe brotelhede of his beringe hou he wes byete in zenne and of zuo voule matere ymad and yffape and ine zuo poure house yherbuȝed ine zuo greate poverte ybore and raþre dyad to þe zaule þanne ybore to þe wordle in huiche zorȝes he wes ynoriffed ine huet travail he heþ yleved hou he heþ his time vorlore and he yziþ þane greate heap of his zennes and þe guodes þet he heþ vorlete to done þanne him deȝ þe grace of God yvele mid herte þet he ne is naȝt worþ. Efterward huan he þengþ huer he ys and yziȝþ þise wordle þet ne is bote an exil and a dezert vol of lyons an of lipars a vorest vol of þyeves an of calketreppen and of grines ane ze vol of storm and of peril a fornays anhet mid ver of zenne and of zorȝe a veld of viyȝte huer inne him behoveþ evre to libbe ine werre and wyȝte mid dyevlen þet zuo moche byeþ wyse and sotil and strang. þanne him deþ þe grace of God yvele to zoþe and to aparccivy his onconnynge and þet he ne can naȝt. Ate laste hanne he þengþ and

onderstant his zennes and his defautes ase he is vol of zennes and ydel of alle guode þanne him yefþ þe Holy Gost yvle his pourehede and þet he ne heþ naȝt. Afterward huanne he yziþ bevore him huiderward he geþ and he yzyȝþ þane dyaþ to huam non ne may wyþstonde he yziȝþ his demere God zuo riȝtvol be huas hand him behoveþ guo he yziȝþ þe pinen of helle huiche nou ne may ascapie. þanne yefþ him God ivelc þet mannes miȝte ne is naȝt and þet he ne may naȝt. Huanne he yziȝt þanne and velþ and onderstant þet he ne is naȝt worþ þet he naȝt ne heþ þet he naȝt ne deþ and þet he ne deþ naȝt and þet he ne may naȝt þanne beginþ he vor to byenne poure of spirit. Ine þise vour þoȝtes byeþ þe vour boȝes of þe rote of þe trawe of maldenesse. þis trau is yzet bezide þe welle of Godes drede huer of hit is eche day ywetered ine winter and ine zomere þet is ine wykkednesse and inc guodnesse.

Nou ffelt þou conne þet eche of þise zeven virtues huer of ich onderstonde to spekene of his stapes huer by profiteþ an clifþ and wext ine þe herte and his dedes and his guode þeawes huer by hy hom ffeweþ wyþoute vor virtue wext an heȝ ase palme oþer ase cipres oþer ase cedre and þanne spret and keste his boȝes an ech half.

OF ÞE STAPES OF MILHEDE.

Of þe virtue of maldenesse specþ Saynt Ansalm and zayþ þet hi heþ zeve stapes huer by hy clifþ an heȝ al huet þet hi come to perfeccioñ. Nou understand wel hou. þe verste stape of maldenesse is to knawe his pourehede and his defaute vor ase zayþ Saynt Bernard. Maldenesse is þe virtue þet makeþ þane man him zelve to onworþi and healde vor vil. Huanne he him knauþ zoȝliche þis knaulechinge wext of vour rotan bevore yzed. Ac þer byeþ zome þet wel conne hyrc defautes and hire poverte ac naȝt hit ne veleþ. þervore is þe oþer stape yvele and playni his defautes and his poverte and þet he yvele his zorȝe and his zienesse he yernþ bleȝeliche to þe fisiciane and zaþþ þet he yvelþ þe kueade humours ine þe bodye. Bliþe he is huanne þet he may his purgi and keste out and þervore is þe þridde stape of myldenesse his zennes and his kueades wylles bleȝeliche beknaue and ffrive and his herte clensi. Ac

þer byeþ zome þet beknaveweþ hare defautes and yveleþ and zorȝolle byeþ
 and wel ham sriveþ ac hi nolden a none manere þet oþre hit wyste hou
 hy doþ þervore þe verþe stape is of þise virtue wylni to by yknawe and
 yhealde vor vyl and onworþ. Ac þer byeþ eftsonne some þet wel yknaweþ
 and veleþ and ziggeþ here defautes and ziggeþ wel Ich am a kuead and
 zenvol and zuych and zuych. Ac yef anoþer him zede Vor zoþe þet is
 zoþ þet þou zayst zorȝol hi wolden by and wolden by wroþe to þe
 dyaþe. þervore is þe vifte stape of þis trawe yhere bleþeliche of him
 zelve and þet ine him zigge his defautes and þet is þet saynt Bernard zayþ
 þet þe zoþe milde wyle by halde vor vyl naȝt ase milde ypraysed.
 þervore is þe xixte stape huanne þe man þoleþ in þolemodnesse þet he
 by volliche ydraȝe and ase persone onworþlych ase dede þe guode king
 David þet þolede zueteliche and lhefte ane sergont þet hette Semey þet
 him þreu mid stones and him missede and him zede al þet he couþe of
 voul. Yet eft þer is a stape huer inne is þe volle of perfection of þise
 virtue þet is wylny to zoþe and mid herte wylny wyþoute fayntise to be
 yhealde vyl and villiche to be ydraȝe. þet is ariȝt poverte of gost and
 mildehede of herte. Moche lovede þise poverte þe riche King of hevene
 huanne zuo vor he com hit vor to zeché ase vram hevene to þe erþe.
 Wel he hit lovede ine herte þe he hit zuo dyere boȝte þet al þet he hedde
 and þe robe of his regge he yaf vor þet he wes zoþvolliche poure.
 Mochel he lovede maldenesse huanne þe ilke þet nevre zenne in dede þe
 ilke ine huam nes nevre defaute him dede amang þe þyves þet wes
 amang Adames zones and him cloþede mid þe cloþe of þe zenvolle and
 of the misdoere vor þet he wes villiche ydraȝe ase a þyef. Huervore he
 zede to his apostles þe niȝt of þe sopiere Mid grate wille Ich habbe þesne
 þaske ywylned þet is to zigge þesne dyaþ þise flame þise wendinge. Non
 heȝere ne may þis trau arise and huo þet were al to þise stape of milde-
 nesse yclive wiþ ouþ drede he ffolde by yblissed ine þise wordle vor þe
 ilke þet þis zede ne may lyeȝe þet þe heȝeste zoþ zaȝ mid his mouȝe.
 Yblissed byeþ þe poure of gost and hou þet þis by he him fleweþ
 huanne ze zede Lyerneþ of me and naȝt of oþren vor to by milde of
 herte ase Ich am and þou flælt vinde reste to þine zaule. þis reste is þis

blessinge ac huych þet hit is ne huet hit hatte non ne wot bote he þet hit nimþ. þanne yef þou wylt ywyte huet þet is do þi miȝte of þine herte zuo moche overcome þet þou by yclive to þe zevende stape of mildenesse and þanne þou miȝt fruyt gadere and ete of þe trawe of live ase God zayþ in þe boc of Ziȝþe.

OF ÞE ZEVE BOȝES OF MILDENESSE.

Out of þe trawe of mildenesse wexeþ zeve boȝes vor þis virtue him ffeawef ine zeve maneres. Be God to worþfipie. be oþren to prayzy. be him zelve to onworþi. be pouerhede to lovie. be bleþeliche to servi. be heriynge to byvly. be him zelve of al ine god yleve. þe zoþe milde worþfipeþ God in þri maneres vor he ylefþ simpleliche he þonkeþ treweliche he him bit devouteliche. He him worffipeþ verst ine þet he him lefþ simpleliche of al þet he zayþ ase deþ þe litel child his mayster and vor þis skele heþ oure byleave merite. þanne huo þet wel ylefþ God grat worþfipe him deþ alsuo ase he deþ to þe manne worþfipe þet him lefþ be his simple worde and þet is þe beginnynge to done wel þet is nyedvol to alle þan þet wylleþ ham bouerȝe ase zaiþ Sainte Paul þet me ylefþ God ope his simple wordc þet al is zoþ þet he zayþ onlephiliche vor þet he zayþ wyþoute oþre skele to zechē and wyþoute oþre prowe zechē. Vor þet byeþ þe Bougres and þe heretiks proude verlore vor hi nolleþ yleve God wyþoute guod wed þet is to ziggene bote yef hi yzy kuik scele ac hi ham healdeþ and ziggeth ase þe gavelere he him halt to þe wynnyng þanne to þe simple worde ne wyle nonen yleve. And þer of byeþ ycome alle þe maneres of eresye and of misbeleavinge. Vor þe blynde proude þet hare wyt wylleþ emni to Godes wysdome hi nolleþ yleve þing þet God zayþ bote yef me ne betoke ham guod wed þet is to zigge oþer þane quicke scele oþer aperte miracle ac we þet þe rihte by leave hyealdeth yleveþ betere an hondren ziȝe him þet ne may naȝt lyeȝe þanne we ne doþ ne miracle ne scele ne him zelve þet we yzeþ. God zayþ he wyle deme evri man be his dedes and of eche ydele worde þe behoveþ yelde scele to him ate daye of dome. þe wilde þet þis yherþ hit ylefþ and dret an deþ Payne to loky his herte and his mouþ and alle his workes.

Efterward þe zoþe milde þonkeþ God treweliche of alle his guodes þet he him heþ ydo and þet he him deþ eche daye and þet he wyle do. Efterward ase we habbeþ ysseawed ine þe zigginge of Pride vor the milde is ase þe poure man þet of little elmesse heþ greate blisse and yelt þonkes mid herte to his guod doere. Þanne huanne þe milde ne yziþþ ine him naȝt huerbi he bi worþy to þe breade þet he et he beknaþþ treweliche and yziþþ and onderstant and ylefþ þet al hit is of klene grace and of yefþe and naȝt of him al þet God him zent and yefþ and lenþ and vor þet he ne lefþ naȝt of him zelve of þe guodes of his lhorde þet he be his hand paseþ þervore is þe sergont trewe ase zayþ Sant Bernard. Efterward þe zoþe milde worþſipeth God and him byt mildeliche. þet his to zigge mid zoþe teares þet comeþ of Godes grace and mid riȝtvolle oninge of herte. Vor hit him þingþ þet he is ase þet child þet is eche daye bevore his maistre and naȝt can his lessoun. Oþer þet he by ase ys þe poure ine dette þet is yvalle ine þe hand of gaveleres and naȝt ne heþ huer mide hit may endy. Oþer þet he by ase is þe þief yproved and ynome mid mo þanne an hondred misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet he is ase þe ymaymed ate porche of þe cherche þet ne heþ none ffame vor to ffeawy alle his maimes to alle þon þet þer guoþ vor þet me ffolde habbe of him pite. Yef þou wilt þanne lyerni God to bidde and to aouri ariȝte þise vour hit wytnesseþ þet child he þet is ine dette þe þyef and he þet is ymaymed.

þE OþER BOȝ OF MILDENESSE.

Wone is of þe zoþe milde oþren to herie and praysy and poty him vorþ an worþſipi praysy ine herte herie inc mouþe and be dede worþſipe bere. He is ase þe smale vleȝe þet makeþ þet hony and bevlyȝþ stench and zekyþ þe veldes yfloured and of þe floures zouȝ þane deau hueroft hi makeþ þet hony vor his hous to astori. þet deþ þe milde herte þet naȝt nenymþ hede of stench ne of þe lackes of oþren. Ac alle þe guodes þet oþre habbeþ yrewarded and loveþ and hereþ and prayzeþ and conceyveþ þe zuetnesse of devucion. Huervore his bodi is ondo and his inwyt volveld. Vor zoþe zoþ hit is ybore of stones and of vlyntes

kan he zouke þe oly and þet hony ase ous tekþ þe Sauter. Vor he ne wille nenne zuo kuead ne zuo hard ne zuo zenvol þet he ne can draȝe materie God vor to herie. Ine his herte he prayzeþ oþre ine þri maneres. Vor he ylefþ more oþre manne wyt þanne his oȝen. He wile þet þe wil of oþren bi more ydo þanne his. He him fyeþ more in oþres virtue þanne ine his. Al þe contrary deþ þe proude ase we habbeþ bevore yfswed. Efterward he hereþ and prayseþ þe oþre be speche. þe guodes þet oþre doþ and habbeþ he hise heȝeþ and hereþ. þe kueades he his excuseþ and loȝeþ and lesseþ. þe myddel guodes he onderstant ine guode and went alneway in to þe guode half. And þet is aye þe þri queade techches of þe misziggeres þet arereþ þet quead an loȝeþ þet guod and þe middel þinges overþraweþ and miswendeþ. Be dede he worþſþreþ evrinne and prayseþ ase moche ase he ffel and may do wyþoute misdo. þet ne deþ naȝt þe proude ac al þe contrarie ase we habbeþ bevore yfswed ine þe chapitele of Prede.

OF MILDE HERTE.

Wone is of milde herte þet alle his guodes he heþ behinde his regge and alle his queades bevore his eȝen. An herof compþ þet of ase moche þet he prayzeþ more þe oþre þe more he him zelve misprayseth. He is ase þe wel covaytouse wrechche þet alneway heþ þet eȝe to þe guodes þet oþre habbeþ and doþ alneway and makeþ alneway semblont þet he ne heþ naȝt. Vor asemoche ase þer is an holy prede alȝuo þer is an holy coveytise and an holy envy. Hit is ase hit is of þe litel childe þet is þe kinges zone and eyr of þe kingriche þet weþþ ine his crete and naȝt ne kan of his heȝnesse ne of his richessee. He is ase þet simple ffep ine huam al hit is guod and profitable and wolle and skin and vless and melk and frut and dong and ne wenþ and ne kan naȝt ne naȝt ne þengþ. Ine þise manere zayþ saynt Abraham þe greate patriarche þet he nes bote efffe and doust. And saynt Job þet wes zuo moche grat to þe wordle and holy ine God þet zayde of him zelve Huet am ich bote efffe and spearken and hor and stench wermes wynd ffed and smech þei þe wynd berþ and gadereþ draye þet to naȝt ne is worþ bote to þe

vere. And alsuo ase þe zoþe milde hereþ þe oþre and mid herte and mid mouþe and mid dede ase we habbeþ ysed alsuo he blameþ him zelve ine þise þri maneres. He him þingþ þet Jeromes zayþ of him zelve þet yef he eth oþer yef he drincþ yef he wakeþ yef he slepþ þet þe ilke orible bosyne him went to þe yeare Com to þine dome. And þervore þe ilke þet nele naȝt by þer ydemd he ne endi nevre hiere him zelve to deme and damni wiþnyme his dedes and his wordes and his þoȝtes and clensi and telle and weȝe and wyþerweȝe and wyþnime. Vor he yziȝþ more ynoȝ of chef þanne of corn. And þervore þet he ne by ydemed ine þe cort of riȝte ne he nele naȝt lete ne smal ne grat þet ne ffel by exaamened and yzed and ydemd ine þe cort of merci þet is ine holy ffrifte. Ine þo cort huo acounteþ ariȝt he is al quit. Ac ine þe cort of riȝt þet ffel be ate daye of dome huo þet ffel aȝt him behoveth paye ne nevre aquitti he ne may. And þervore ha ffel by ydammed vor he mot yelde oþer hongy. A allas huet ffel þe ilke paye þet naȝt ne heþ bote pane whiche ycarked mid zenne dyadlich.

Huo þet onderstode and yvelde þise þinges he him wolde hyealde and wyþdraȝe vram scornes and vram leazinges þet he heþ yvounde aye þe zoþe milde þet God dredeþ. þet vor þan hy wylleþ ham loki clenliche hy ffriveþ ham bleþeliche and ofte. Ac litel is worþ to maky guod dom bote þe demere ne by afterward yprayȝed treweliche. And þervore al zuo moche as þe zoþe milde maketh of him zelve guod dom ine zorȝe of herte and in ffrifte of mouþe and zuo deþ be dede zoþ dom. Vor he him demþ ase ane þyef and he him deþ zoþliche to þe gybet of penonce wyþoute slacnesse and wyþoute ypocrysye.

þE VERþE BOȝ OF MY[L]DENESSE.

Huo þet hateþ prede he loveþ poverte þet zet þe herte to loȝe and þervore alle zoþe milde lovyeþ povertye and byeþ poure of gost. þe zoþe milde loveþ poverte vor þri sceles. Vor þe perils þet byeþ ine richesses. Vor the guodes þet byeþ in guode poverhede. And vor þet God lovede zuo moche poverte þo he wes ine þe wordle and yet hit loveþ ase þe holy wrytinge wytnesseþ in vele stedes. þanne zayþ

he in þe Sautere þet he yherþ þe benes and þe wylles of þe poure. And ham porvayþ and agrayþeþ hare lyfnoþ zuetliche and mid guod savour. And he is hire refu and ham ffel sovy. Job zayþ þet God is þe vader to þe poure and ham heþ ygeve miȝte oþren to juggi and oure Lord ate biginnynge of his vayre sermon zayþ þet blyssed byeþ þe poure and acorsed bieþ þe riche þet habbeþ hyer hire paradis. Ac þe zoþe paradys heþ he ygeve þe poure zuo þet hi hit moȝe yeve and zelle. Ac þe wordle nele yleve þet God zigge zoþ þet poverte by þing yblissed. Ac þet is of þe rede of God þe Vader þervore Jesu Crist zayþ ine his spelle Vayre Vader ych yelde þe þonkes and heriynges þet þise þinges yhed and yhole hest to þe wyse and hise hest yfseawed to þe milde. þe milde his yzyeþ and wel his yleveþ and lovieþ an hondred ziþe more poverte þanne þe niþing deþ his richesse.

Ine þri þinges ffeweþ þe man þet he loveþ poverte. Huanc he loveþ and halt bleþeliche þe velaȝrede and þet lyf and þe wones of þe poure hire velaȝrede he loveþ ase Jesu Crist dede þer huils ha wes ine þe worlde. Vor kende wyle þet þe lambren lovie ham togidere and bevly þe wolves. And þe children ham lovie togidere and bevly þe velaȝrede of þe greaten. And þe milde ham lovie togidere and become velaȝes togidere. Lif of poure man is poure vor he ne zeȝþ ne metes of grat pris ne robes out of scele ne non bost hi ne zechþ ne ine robes ne ine ridinges ne inc maine ne ine festes ne ine velaȝrede. Bliþe he is yef he heþ his sostinonce. Ac he soffreþ and honger an þorst and chald and hot and cheastes and manye biternese and alle zuiche þinges þe þe kueade poure deþ and þoleþ wille he nolle ne. þe zoþe milde wilneþ and þoleþ gledlichte vor God. Alast hit is wone of þe poure manne þet yef he ne heþ naȝt ne naȝt ne may wynne he ne heþ none fame to acsi. And þe zoþe milde beggeþ eche daye þe benes and þe oroysons of guode volke and of vryendes of God huer he wenþ mest of guode and more he belefþ ine hare helpe þane he do ine his oȝene guodes.

þE VIFTE BOȝ OF MILDENESSE.

Prede loveþ wel heȝe stedes. Mildenesse þe loȝe. þis is þe dyamod of noble kende þet nele naȝt sitte ine gold ac ine poure metal ase yzen. And zuo hit is of þe hycape of huete yþorffé þe cornes byeþ beneþe and þet chef above. Ac our Lhord ffl vanni his corn ate daye of dome ase zayþ þet Godspel and ffl þrawe þet chef into þe vere and þet corn into þe greynere. þe more þet þet gold is clene þe more hit eveiþ and þe more þet hit is hevi þe raþre hit valþ to þe botme. And þe more þet þe man is milde þe more he loveþ loȝe stedes ase dede Jesu Crist and his zuete Moder þet ous yeave vorbisne to servi and to bouȝe naȝt wyþoute more to þe grateste ac to þe leste and þe more þe servise ys onworþ þe bleþelaker þe milde him deþ þer to. þervore wyle teche oure Lhord Jesu Crist þe vet to wessle to his poure. þanne mildenesse is moder propreliche of boȝsamnesse and hire noriffþ and tekþ and lokeþ þet hi ne by ycorumped ne by ydele blisse ne be zorȝe ne be grochchinge ne be oȝene wytte ne be oȝene wille ne ine oþre manere. Hy hise agrayþeþ and azet mid alle hire ournemens.

OF BOȝZAMNESSE.

The ournamens of boȝzamnesse byeth zeven þet ys þet me bouȝe prestliche. gledliche. simpleliche. klenliche. generalliche. zuyftliche. and wilvolliche.

þe milde yzyȝþ bevore his eȝen þet he ys poure and naked and ne heþ niede bote vor him zelve. And þervore he is alneway agrayþed ase byeþ þe fflipmen ine fflipe þet asc zone ase he yhyerþ þane smite of þe lodesmanne hi yerneþ hi lheapeþ as wode. þe milde bouȝþ gledliche vor ho is ase þe hass as is þet ys bliþe huanne he heþ þe heste ondervonge of his maistre. þet þe perils and þe pinen an þane dyȝþ he ondervangþ þerwyþ mid to greate blisse vor þe love þet he heþ to þe obedience. þervore zayde Daviþ ine þe Sautere þet he lovede betere þe hestes þet God him made þanne he dede gold oþer stones of pris. þe milde him bouȝþ al simpleliche ase deþ þet hors oþer þet fflēp þet þe

ſſepherde let huer ha wyle þet ne sayþ nevre huervore guo ich hider more þanne þider vor one of þe guode doȝtren þet mildenesse heþ is holy simplesse. þe milde is wel trewe to God ase is a guod lheuedi to hire lhorde þet nele to nonen queme folliche bote to hire lhorde onlepiliche. And þervore non ne bouȝþ zuo chenliche ne mid zuo clene onderstondinge asc deþ þe zoþe milde þet ne hateþ bote vor to kueme þe wordle. Efterward þe milde is wel zuift and wel ingnel huanne virtue of obedience and þe wyle of God mid his overling him berþ. Ac huanne his oȝene wyl him berþ and let him he is slac an slevol wel to done ase is þe sterre þet hatte Saturne makeþ þet ase moche yernþ in onelepe daye mid þe firmament ase þe firmament hine let ase he deþ ine þritti yer ine his oȝene sercle and ine his oȝene yerninge ate laste þe milde bouȝþ generalliche over al þer he ylefþ þet he queme to God and ine alle þinges ase deþ þe asse of þe melle þet ase bleþelicke berþ bere ase huete and lyad ase þet corn to þe poure ase to þe riche. Efterward þe milde is wel strang vor he chongeþ his strengþe mid Godes strengþe ase zayþ Ysaye þe þprofete. þervore nis he naȝt þet ne may bere vor God berþ and him and his berdone. Huervore he boȝþ wiþ guode wille and ble vindelicke vor he ne is nevremo weri ne þe zonne þet God let and brengþ vorþ and þe more ha leveþ þe more him wext his stregþe. Alsuo ase þe litel amote. Nou miȝ þou wel yzy hou mildenesse þe tekþ wel to servi and parfitliche bouȝe.

THE ZIXTE BOȝ OF MILDENESSE.

þe greate maister of mildenesse Jesu Crist þo he hedde ypreched and yved þet volk and þe zike and þe ymamed yheld þo he vleaȝ above þe volk into þe helle vor to by ine bedes ous vor to teche to bevly þet los and þe blondingges and þervore þe trewe herte milde ase him pineþ to done wel huanne he bouȝþ. Alsuo him paineþ to bevly los of him zelve ansuerie vor þane wynd of ydele blisse and þet gadereþ vor þe rage and vor þe tempeste of evele tongen ine þe ffede of þe roche ase zayþ Ysaye. þe ilke roche is Jesu Crist Himzelf þet his reste and britnesse to þe milde þer him resteþ þe irchouon ase zayþ þe Sauter

þet by þe milde herten ycarked mid þornes of fsharpnesse of penonce
 þet is þet colverhous huerinne resteþ and him deþ þe colvre oure Lhord
 þet bycþ þe milde herten and simple vor þe voȝeles of praye þet byeþ
 þe dyevlen. Huanne þe milde herte heþ zuo moche ydo þet he is yguo
 into þe hole of þo roche as þe colvre in his colver hous. þet is huanne
 he recordeþ þet lif of Jesu Crist and his holy passioun vor þanne he
 voryet alle his zorȝes and prayseþ lite al þet þe wordle heþ and is worþ^þ
 and may. Herte þet þis heþ asayd naȝt ne willieþ more þanne vor to
 by vorlore and voryete to þe wordle. þe wordle is him prisoun
 onhede paradis. Vor ase zayþ the wyse of him zelve þet he ne is nevre
 mo lesse allone bote huanne he is one ne more ine niedes bote huanne
 he is ydel. Vor he is þanne mid his tuaye beste vriedes þet is mid him-
 zelve and mid God. þer treteþ he of his grate quereles huervore alle
 oþre niedes him þingþ trufles. þer he him to God and God to him be
 holy þoȝtes and be stedevest wil. þer he velþ þe greate zuetnesse of
 confort þet God yefþ ine prive stedes to þan þet him dredeþ ase zayþ þe
 Sauter. And þanne alle speches and alle wordes him tyeneþ and greveþ
 bote yef hi ne by to God oþer of God oþer vor God. þous beginþ þe
 zaule to lovie onhede and stillehede and þanne him wext ine herte ane
 holy ffamnesse þet is one of þe variste doþter of mildenesse. Vor al as
 a mayde þet be greate love loveþ heþ grat ffame þanne hi is aspid and
 yherþ þet me spekþ of hire alzuo heþ þe ilke huanne hi yhyerþ þet
 me spekþ of hire and of þe guodes þe God him heþ ydo. And naȝt vor
 þan hi deþ ase deþ þe ilke mayde strongliche opname of love vor huet
 þet þe wordle zigge oþer conne speke alneway zecþ hi þe halkes and
 þe derne stedes ase þe ilke þet ne zecþ bote vor to by yraviffed ase wes
 say[n]te Paul.

þE ZEVENDE BOȝ OF MILDENESSE.

Of þise aquayntance and of þise þrivite þe ilke holy zaule beginþ to
 habbe of God betuene hire and an holy prede. Vor huanne hi is
 yrcaved þanne to hevene hi lokeþ ope þe erþe vram ver ase zaȝ Ysaye
 and hise yzyȝþ zo lite to þe ziȝþe of þe gratnesse of þe hevene zuo

yzieþ þe ilke greate vayrhede zuo dim to þe ziȝþe of þe grates briȝtnesse zuo emti to þe ziȝþe of þo greate blisse þanne onworþeþ and misprayseþ to þe zoþe al þet he heþ ine þe wordle of richesses and of worþfife of vayrhede of noblesse. Zuo moche him þinngþ þet hit is ase þe playe of children amidde þe strete huer ynoȝ hi travayleþ and naȝt ne wynneþ him hit þingþ þet hit is al wynd and metinge and lyeȝynge ase zayþ Salomon. And þanne he beginþ ariȝt to sterue to þe wordle and libbe ine God ase zayþ zayne Paul. And þanne is hi zuo poure of gost þet hi ne heþ naȝt vor God him heþ zuo his oȝene Gost yreaved and benome and ayen yveld of his oȝene ase he dede þe apostles at lokes. þanne him yefþ þe Holy Gost ane zuo greate herte þet ne prosperite ne aduersete of þe wordle hi ne prazeþ ane nhote ane zuo greate zikernessee of inwyȝt þet hardiliche abit þane dyaþ ane zuo greate hope heþ ine God þet þer ne is naȝt þet hi ne dorste nime an hand vor þe love of God. Vor hi heþ þo byleve huer of God spekþ ine þe Godspelle þet is ase þet zed of mostard huerby hi may hote to þe stones an to þe helles and hi him bouȝeþ. þet zed o mostard is wel small ac hit is wel strang and wel bitinde vor it is hot ine þe verþe degre ase ziggeþ þise fisiciens. Be hete me onderstant love. þe verste stape of love aȝe zayþ saynt Be[r]nard is huanne þe man ne can naȝt lovie bote him zelve and his oȝene guod. þe oþer huanne he beginþ God to lovie ac hit is vor his oȝene guod. þe þridde huanne he knauþ betere God and him loveþ proprialiche vor his guodnesse. þe verþe huanne he is zuo ynome of þe holy love þet he ne lovie ne him zelve ne God bote vor God. þanne hyer let zoþe mildenesse þane man.

Nou miȝt þou ywyte openliche hou þe poure of gost byeþ yblissed ine þise wordle. Vor hi ham byeþ zuo moche yloȝed and emti þet hire gost is al to naȝte bocomme and þe Holy Gost heþ þet hous ayen yveld þet is Lhord of þe herte and velþ zuo moche þet hi velþ þe mylde þet hi his makeþ king of hevene be holy hope and be zikernessee of inwyȝt. And þervore zayþ oure Lhord þet þe kingdom of hevene is hare naȝt wyþoute more be beheste ac be saysyne zykere ase þe ilke þet beginþ to ondervonge þet frut and þe rentes hou hi ffolle by yblissed ine þe oþre

wordle þet ne may non perfitlyche ywyte al huet he is þer. Vor hert of man dyadlich ne may hit þenche ne mouþ devisi.

OF ÞE VIRTUE OF LOVE.

þe verste yefþe of þe Holy Gost makeþ þe herte milde and dredvol and þervore heþ he þane name þe yefþe of drede. þe oþer makeþ þe herte zuete and milde and piteus and þervore he hatte þe yefþ of pite. þet is propriliche a dyau and a triacle aye alle kueadnesse and nameliche aye þet venim of zenne of envie huereof we habbeþ bevore yspeke. Vor þis yefþe bestrepþ þe rote of envie of þe herte and hine helþ zikerliche. þanne þe herte þet ondervangþ þise yefþe ondervangþ ane zuete deau þet his makeþ springe ane zofte rote and wel ytempred þet is guod love. þanne þer wext a trau vair and heȝ and wel guod berinde frut. þet is a guod virtue and vayr þet me clepeþ ine Latin *mansuetudo* oþer *beningnitas*. þet is zuyetnesse of herte þet makeþ man zuete and milde manhede and charitable loviinde and loverede vor hi deþ man perfitliche lovie his nixte ase him zelve.

þis trau heþ zeve stapes huerby hit clyfþ anheȝ. þe ilke zeve stapes ous ffeawefþ saynte Paul þer he ous amonesteþ and bit þet we do oure payne þet we by al on ine God þet is þet we habbe one herte and enne gost an one love in God. þe verste scele huervore we ffolle by al on and þe heȝe and þe loȝe and the riche and þe poure is vor þan þet we alle habbeþ enne Vader ine hevne þet is God þet ous made alle comunliche to his anlicenesse an to his ymage þervore þanne þet we alle habbeþ enne ffeppere þet ous made alle of one materie and heþ yffape and to onelepi ende þet is þet we by al on ine him ase he zayþ ine his Spelle. Mochil is grat scele þet we togidere lovie vor ech best ase zayþ Salomounis loveþ his anliche.

þe oþer scele is vor we byeþ all Cristene ine one Cristenedome and riche and poure þet is þet we byeþ alle ywefse of onelepi leȝe þet wes mid Jesu Cristes preciouse blod and yboȝt mid onelepi moneye and ase moche costnede þe on ase þe oþer. Moche ffel þanne þe on lovie þe

oþer and worssipie þet God heȝ zuo moche yloved and yprayȝed and ymad of zuo greate dingete.

þe þridde scele vor þet we healdeþ alle one beleave and we byeþ alle ybounde mid one laȝe þet is al volveld ase zaiþ Sainte Paul ine þise worde Love þine nixte ase þi zelve. Of þis dette ne is non quit vor þing þet he deþ. Þise dette ffel ech to oþren and huo mest his yelt mest he ffel.

þe verþe scele is vor we habbeþ ennelepi Lhord þet is God of huam we hyealdeþ alle and body and zaule and al þet we habbeþ alle he heþ imad communliche alle yboȝt communliche to allen þorveyþ communliche and alle ffel deme communliche and alle medi largeliche. þo þet habbeþ yhyealde his hestes and þos ffolle by togidere yloved treweliche.

þe vifte scele is vor þet we byeþ alle velaȝes ine þe ost of our Lhorde and his kniȝtes and his soudeurs þet alle we abydeþ onlepi fsepe þeþ is þe blisse wiȝoute ende huer þe love and þe velaȝrede ffel by volde and yconfermed þet hier ffel by wel yhote.

þe xixte scele is vor þet we libbeþ alle of one Goste gostliche ase we libbeþ of on eyr bodylich. Be þa Goste we byeþ alle Godes children be adoption þet is be avouerie and children of holy cherche broþer germayn of Vader and of moder be ane broþerhede gostliche þet ase moche is worþ betere þanne þe broþerhede vlesslich ase the gost is more worþ þanne þet bodi.

þe zevende scele is vor þet we byeþ alle lemes of one bodye huerof Jesu Crist is þet heaued and byeþ þe lemes þet we libbeþ alle of onelepi mete. þet is of þe holy Vless and of þe holy Blod of Jesu Crist þet ous zuo moche loveþ and zuo moche halt ous worþ þet He ous yefþ his Blod to drinke and his Vless to etene. þervore zuo ofte Sainte Paul deþ ous to beþenche þise love þet he ous ffeweþ. Vor more quic scele ne more vayrer vorbisne he ous ne may ffeawy of zoþe loverede. Yef þou wilt wel þenche to þise zeve sceles þou ffelt vinde zeve stapes of love þet comeþ of þe yefþe of pite.

þE BOȝES OF LOVEREDE.

Of þise stocke wexeþ zeve boȝes. Vor þise virtue him ffeweþ ine zeve maneres ase me knauþ þane love þet is betuene þe lemes of þe bodye ine zeve manyeres. Verst þe on leme verberþ and lokeþ an oþer þet me naȝt him misdo ne angrisi ne harmi be his miȝte and ine þise we onderstondeþ þe innocence þet we ffolle loki þe on aye þe oþre. Vor þis heste is ywrite ine þe herte of evrichen þet þou ne do to oþren þet þet þou noldest þet he þe ne dede ne þin riȝt hand dede to þine left hand.

Efterward þe on leme þoleþ zuetliche of þe oþre þet he him deþ of angrice and naȝt him ne awecȝþ ne non arizinge of wreþe ne velþ þe leme þe on aye þe oþer ne ne ofhyealdeþ. In þisen we onderstondeþ to volvelle mildnesse þet heþ þri stapes. Þe verste is þet man him ne awreke naȝt. Þe oþer þet me ne hyealde naȝt ire longe. Þe þridde þet man ne vele none arizinge of ire ne of hate aye his nixte vor naȝt þet he deþ.

Efterward þe lemes bouȝeþ alle to hare overling. Vor hi doþ alle mid hare miȝte þet þe herte acseþ and þet eȝe ham tekþ. Ine þane we onderstondeþ þe virtue of boȝsamness hueroþ we habbeþ bevore yspeke þet he ffoli bi ine love agrayþed and ine charite ase zaiþ zayne Peter.

Efterward þe on leme helpþ and serveþ þe oþren wyþoute grochinge and wyþoute wyþzigginge and wyþoute avarice. Ine þisen we onderstondeþ þe virtue þet me clepeþ charite. þanne a man huanne he helpþ and him acordeþ bleþeliche þe oþre mid þe helpe þet God him heþ yyeve oþer him ret oþer tekþ of his wytte þet he heþ oþer yefþ and to delþ largeliche vor God þe guodes þet he heþ oþer he chasteþ and diȝt þe foles be þe autorite þet he heþ. Ac þanne zayþ me þet he is vol of charite. And þous hit hat zayne Peter þet þe guodnesse þet God ous heþ ylend þet we hise diȝte to oure nixte. þanne Tullus þe filozofe zayþ we ffolle þenche þet al þet is ine þe wordle and wext al hit is ymad man to helpe an þe man vor to helpe þe on þe oþren byeþ beyete. Do we þanne zayþ he þet huervore we byeþ ybore and þet

kende ous tekþ and zechē we alle þet commun profit. Vor ase zayþ zayne Paul we byeþ alle lemes of onelepi bodye.

Efterward alle þe lemes veleþ and draȝeþ to ham þet me deþ to echen by hit guod by hit kuead by hit blisse by hit zorȝe. Huanne me smit þane vot þe mouþ zayþ þon me blechest. Be þan we onderstondeþ þe virtue of zoȝe pite þet we ffolle habbe communliche þet heþ tuaye offices ase zayþ zante Paul blisvol ffelt þou by to þe guodes þet oþre habbeþ and doþ zorȝvol ffelt þo by to þe kuedes þet oþre veleþ and doþ.

Efterward yef þe on leme is zik oþer ywonded alle þe oþre him helpeþ to þet he by held.

Ine þise we onderstondeþ þe virtue of dom and of amendment wiþoute huam þet body of Holy Cherche ne may yleste. Vor þe leme vorroted ffolde ffende þe hole. Huo þet wile þanne conne hou he ffel his broþer chasti his nixte oþer his serjont wyþnime and punissi nime hede to himzelve huanne on leme is zik oþer ywonded huo moche zorȝe heþ þe herte and grat compassion yvelþ and be þe greate love þet he heþ ine him he him deþ þe hand wel zuetliche. And aȝe zayþ Senekes ase of þe bodye alsuo of þe herte me ffel zuetliche þe wonder agrayþi vor of zoȝe love and of grat compassion ffolle þe amendes by ydo. And mid greate drede he ffell þe honden do þerto. Verst he ffel þerto do þe smeringes and þe plastres of zuete warninges. Efterward yef þet ne is naȝt worþ þe poudres afterward and prekiinde of harde wyþniminge. Efterward þe dedes of techinge and yef he ne deþ wyþoute emparement þanne behoveþ come þet zuord hit vor to dele oþer be manzinge oþer be hotinge out of contraye oþer him do vram him zelve.

Efterward þe lemes worffipeþ þe on þe oþer and vorbereþ vor ase zayþ zayne Paul we ffolle bere ech oþren worffipe and reverence. And nameliche þo þet habeþ mest nyede of vorberinge þo byeþ þe meste foles and þe fybleste zuiche me ffel mest vorbere. þanne þe guode man and þe wyse bereþ and vorbereþ alneway þe foles and the fiebles as þe buones bereþ þe tendre vless and þe pos þet hous. þis is aye þe missig-geres þet zuo moche gredeþ bleȝeliche þe kueades and þe defautes þet hi zyeþ ine oþren. Efterward þe on leme wereþ þet oþer ate nyede and

him zet vor him vor at niede me yziȝþ huo is vrend. Huanne þe on vot slyt þe oþer him helpþ. An haste huanne me wyle smite þet heaued þe hand hine deþ bevore. Ine þisen we onderstondeþ volvelde and clene loverede þervore zayþ God in his Spelle þet more loverede ne may by þanne zette his zaule vor his vrend. þise vrendrede ous ffewede Jesu Crist þe zoþe vrend þet vor ous layde his zaule and his body to þe dyaþe and þet dede He ous vor to yevene vorbysne ase zayþ zayne Peter and Sain Jon zayþ Yef God layde his zaule vor ous and we ffolle legge oure zaules vor oure broþren þet is vor oure nixte yef we byeþ a riȝt leme of þe bodie huerof He is þet heaued. Huo þet þise virtue hedde ich wolde zigge openliche þe he ffolde by þe riȝte yblissed. þis is þe virtue þet oure guode maister Jesu Crist ous toȝte þo He zede Yblissed byeþ þe milde vor hy ffolle by in sayzine of þe erþe. þet is to onderstonde ine þri maneres. Verst of þe londe of þe libbinde þet is God zelf þet is woniynge of þe libinde þet is of þe halȝen and of g uode men ase þe erþe is woniynge of bestes and of men. And þervor þet God is þe land of þe libbinde he heþ his yblissed in his saysine vor hi ne makeþ none stregþe þet quemeþ God ine hire sayzyne ase zayþ þe Sauter. þe milde zayþ he ffol habbe þet land ine kende and saynt Augustin zuo zayþ þet non ne ffol habbe God ine possession vor hi byeþ riȝtvollische lhordes of hire herten ac ire and felonie his amaystreþ. þe milde amaistreþ þe queade þeawes and betere is worþ þet zayþ Salomons huo þet overcomþ wel his herte þanne þe ilke þet nimþ be stregþe casteles and cites.

Afterward þe milde byeþ lhordes of þe erþe þet is of erþliche guodes vor yef hi hise lyeȝeþ hi ne wreþeþ ham naȝt ne ne troubleþ. Ac þo þet ham wreþeþ huanne hi hise lyeȝeþ hi ne ne byeþ naȝt lhordes ac raþre þrelles and þervore he sayþ hit is riȝt þet þo þet habbeþ hier þe timliche guodes and gostliche and ham zelve ine possession þet hi habbe ine þe ende þet land of þe libbinde þet is God himself ine possessioun.

Ac nou understand and loke þet þet God yefþ to þe poure þe hevene and to þe milde þet land huer ffolle by he bitere and þe felle wyþoute inc þe zorȝe of helle.

✓ BE VERSTE STAPE OF RIȝTVOLNESSE.

þe verste yefþe of þe Holy Gost makeþ man milde and dredevol. Þe oþre him makeþ zuete and pitous. Þe þridde him makeþ briȝte to zyenne and vol of wytte and þervore hit hatte þe yefþe of wytte vor he makeþ man wytvol and wys and amesureþ alle þing.

þes yefþe huanne he comþ in to þe herte bestrepþ and kest out þe rote and þe zenne of ire and of felonyc þet troubleþ þe herte and makeþ þane man al oute of wytte zuo þet he no þing ne yziȝþ ne vor him ne vor oþren to lede. Ac þes yefþe aliȝt þe herte of ech half zuo þet hi ne may by ygyled of nonen ase þe yefþe of pite him makeþ innocent zuo þet he nele gylly nenne. þanne Saint Jon zayþ ine þe Boc of Ziȝþe ine goste þet þe holy man þet wes vol of þise goste wes vol of eȝen bevore and behinde and an angel sewede to Zacarien þe profete ane ston huerine werin zeve eȝen þet byeþ þe zeve ziȝþes þet þe guode men habbeþ. Vor hi zyeþ briȝtliche and ine hare herten and al abote ham þet is to zigge beneþe and above bevore and behinde and of riȝt half an of left half.

þes yeftþe is þe maister of workes þet is to zigge of þe virtues of man vor he deþ al to to wylle and to þe line and to þe reule and to þe leade and to þe levele. He nimþ verst his pricke and his boime and þet is þet þe wyse zayþ. Of al þet þou sselt beginne loke þane ende and to huet heavede þou sselt come. Efterward he halt his line vor he ne heþ bevore be riȝte way and be riȝte onderstandinge naȝt as þe eddre oþer ase þe vox. Efterward he deþ al be reule þet makeþ þane wal emne and man be commune lyve of þe guode wyþoute vinde newe hedes. Efterward he proveþ ofte his work mid lead vor he nimþ hede þet his tour ne hongi ne stoupi ne ariȝhalf be prosperite ne alefthalf be adversite. þes yefþe is priour in þe cloystre of þe zaule þet lokeþ þe ordre and deþ hi loki over al. Verst ine þe herte heþ tuo zides þe onderstandinge and þet wyl þe skele and þe affeccioun. Huanne þise tuo ziden acordeþ hi makeþ wel zuete melodie and moche vayr service þet is huanne wyl wyle al þet onderstandinge tekþ of guode and guod evil velþ þet scele onderstant. Nou understand wel þise tuo ziden þet byeþ ine þe zaule

hou hy ffolle acordi. Ine þe one zyde byeþ vour lokes and in þe oþre
 vour vor þe skele heþ vour offices þet is vor to acsy vor to deme vor
 to beþenche and to ffewy þet hi onderstant be worde. And þe ilke yef
 þe tekþ þane scele þet hi ffel lyerni and acsy and ine huyche ordre and ine
 huitche manere and to huet ende. And þet is wel grat nied vor to misdo
 ine zuiche þinges is wel perilous. He deþ þane scele onderstonde and
 to lyerni þet þet is niedvol and profitable and oneste and hire
 wyþdraȝþ of þe contrarie. A god hou me lyest þane time and costingge
 vor to lyerni þing þet naȝt ne is worþ bote to ydele blisse oþer to zenne.
 Ac þe Holy Gost be þise yefþe tekþ liȝtliche and makeþ man lyerni
 ordeneliche þet is mest nyed to þe zaule to þe love of God and al makeþ
 to done ine riȝt onderstondinge and to riȝte ende þet is þe worfſipe of
 God and vor þe profit of his zaule and vor to helpe his nixte. Efterward
 he deþ þane skele wel to zeché þet zoþe of þinges and nameliche hou hi
 ffel beleve. ✓ Wel beleve is huanne me belefþ simpleliche al þet God
 made zayþ and hat wyþoute to moche acsi and wyþoute to zeché þe red
 of God and þe dyepnesse of his domes and þe heȝnesse of his mageste
 and þe skele of his oþes. Wel beleve is huanne me ne lefþ ne to raþe
 ne to late ne to alle ne to nonen vor þe on and þe oþer zuo is vice ase
 zayþ Seneke. Efterward wel acsi wile wel deme. Wel to deme belongeþ
 þet me naȝt ne anserui bote me hit habbe wel ofacsed and þanne bote
 yef me by ziker þet me ne entremetti to deme þing þet naȝt to him ne
 belongeþ ase byeþ þe þinges anhyalde. þe onderstondinges of herten
 of þinges þet ne moȝe torni to þe riȝt half and to þe left half þet me
 his onderstonde ariȝt ine þe guode half. þanne þes gost be þise yefþe
 makeþ þane scele wel to deme and knawe ariȝt and to destinci betuene
 þe guode þinges and þe kueade betuene þe greate and þe lesse betuene
 þe little guodes and þe more vor he deþ ech þing praysy ase hit is
 be riȝte worþ. Efterward he deþ þane scele beþenche vor he beþengþ
 to þe manne al þet him is nyed ase God zayþ ine his Spelle. þe þinges
 þet byeþ ypased he hise deþ beþenche. þe þinges þet byeþ present he
 deþ his onderstonde and to yȝy þe þinges þet byeþ to comene he deþ
 porvay and ordayny. And þise byeþ þe þri deles of þe virtue of pru-

dence be þe filosofe. Efterward he makeþ þanne scele be mesure speke and bleþeliche by stille and speke onneþe zuo þet þe speche come raþre te þe vile þanne to þe tonge þet hi by yweȝe ase guode moneye and yproved ase zayþ Salomon. Þet is þet hi by of guode matire ase of guod metal and of guode fſepþe þet is of guode manere yspeke and hi habbe his riȝte wyȝte and his riȝte tale. Þet is þet þer ne by to moche ne to lite and þet hi by wel beȝet. Vor guode moneye ne guod word me ne fſel naȝt yve vor naȝt. Huerof zayþ ous God ine his Spelle þet we ne þrawe naȝt oure preciouſe stones tovore þe zuyn. þes yefþe acordeþ and ordeyneþ þe oþer half of þe herte þe is þe wyl. Huerof þer byeþ your deles Love Drede Blisse and Zorȝe. Þet is þet he habbe þet he fſel and ase he fſel and ase moche ase me fſel and þet me yleve alsuo þet me fſel and ase me fſel and ase moche ase me fſel. Huanne þise your deles byeþ atamed þanne zayþ me þet þe man is atempre. Ase me zayþ of one rote oþer of one herte þet hi is atempre huanne hi is ne to chald ne to hot ne to wet. Alsuo ase to þe bodye of man comeþ alle eveles vor þe destempringe of þise your qualites oþer of þise your humours alzuo of þe herte of þe manne comeþ alle þe vices and alle þe zennes be þe distemperance of þise þeawes. Huanne þise tuo ziden of þe herte byeþ acorded and yordayned þet is þe scele and þet wyl þanne is þe man ordine wyðinne him zelve þet byeþ þe tuo roten of þe rote of ane wel vayre trawe þet is of ane wel vayre virtue þet me clepeþ riȝtvolnesse. Riȝtvolnesse is propreliche þet me deþ be dome riȝtvol and trewe ne to nesse ne to hard wyðoute bouȝtinge to þe one half ne to þe oþren huanne me geþ vorþ onlepiliche and ariȝt ase line. Vor riȝtvolnesse ne is oþer þing bote oninge þet is trewe. Huo þet heþ þise virtue he is guod justise and wys vor he ne deþ nothing bote hit by wel of acesd and ytrid ase fſel do þe guode demere. þanne þe verste stape of þise virtue is þet þe man by guod demeres of his oȝene herte vor he fſel guo in to him zelve and ysy his inwyt and wel examini his þoȝtes and his wylles þet hi bi guode oþer kueade and al ordayny to þe lokinge of scele zuo þet þe wyl and þe scele by of one onyng. Vor ase zayþ Saint Bernard Virtue ne is non

oþer þing bote þe onyngc of scele and of wille. þet is huanne wyl comþ wyþoute wyþziccinge speke and maky and to do worke þet scele zayþ and fseweþ and tekþ.

þE OþER STAPE OF RIȝTOLNESSE.

Of þise virtue þe oþer stape is þet me by riȝtvol demere and healde riȝtvolliche þe line of riȝte betuene him and þet is onder him þet is his bodi þet he heþ to loki. Huich he fſel zuo noriffi þet he moȝe servi and zuo teche and chasti þet he wyle bouȝe. Vor þe scele fſel by aſe a trewe arbitres betuene þe goste and þe vleſſe þet byeþ alneway strivinde þet fſel loki þet riȝt of one half and of oþre ine zuiche manere þet þe gost by guod lhord and þet body by guod sergont. Nou is hit grat nyed to hyealde in þise half over al riȝtvolnesse and mesure ine mete and ine drinke and ine cloþinge and ine hosiynge and ine fſoinge and ine alle þe þinges þet þet bodi acseþ. Vor hit wel ofte bouȝþ more to to moche þanne to þe little. Efterward it behoveþ þe vif wyttes of þe bodie wel lede and rede be scele and be riȝtvolnesse zuo þet ech servi of his office wyþoute zenne and wyþoute wyþniminge aſe þe eȝen to zyenne þe yearen to hyere þe nase to smelle þe mouþ to zueȝe and to speke þe honden and al þet body to vele. Huanne þise vif wyttes byeþ wel ylocked þanne is þe castel ziker and yſſet þet byeþ þe gates of þe zaule þet byeþ þe wyndowes huerby comeþ in þe dyaþ ofte to þe zaule aſe zayþ þe profete.

þE PRIDDE STAPE OF RIȝTOLNESSE.

þe þridde stape of þis virtue is þet þe man by guod demere and hyeade riȝtnesse betuenc him and þan þet is bevore him þet byeþ þe þinges of time þet deſtruēþ ofte and bodi and zaule huanne me deþ þerto to moche aſe doþ þe niþinges and þe covaytous. And alle þo þet þe wordle lovieþ to moche þet habbeþ zuo þe herten engined ine þe dyevles nette aſe zayþ Job þet to timliche and to nyedes wyþoute þet to harc hesten hi ne moȝe guo in ne hare lif ordayny. þanne hit yvalþ þet hit is zoþ þet Senekes þe wyſe zayþ þet we be þan zeneȝþ alle and

forious þet of þe parties of þe live ech þenche and is soigneus ac of al þe live to ordayny non ne þencþ ne studeþ. Nou is þanne wel grat nied þet me ne do naȝt to moche þe herte inc þise þinges wyþoute. Vor huo þet him deþ to moche þerto he valþ in þe hate and inc þe covaytise of þe wordle þet is þe rote of alle vices as we habbeþ bevore yffewed.

þE VERþE STAPE OF RIȝTVOLNESSE.

þe verþe stape of þise virtue is þet man cherliche yzi ane his riȝt half þet is þet he nime hede to ham þet byeþ guod þet byeþ ase ane his riȝt zyde and þet of þe guode and of þe wyse he nime wyt and vorbysne. Ac inc þise zide hit behoveþ hyealde riȝtvolnesse and discretion. Vor al volc ne moȝe naȝt guo be one waye ne alle þe guode ne alle þe wyse ne habbeþ naȝt onelepi grace alsuo ase þe lemes of þe bodie ne habbeþ naȝt onelepi office. And þerof byeþ vele herten novices of þan ase zayþ þe boc of Collacions of holy Vaderes þet draȝt of þe perfeccion of virtue. Vor huanne hi yȝeþ ane man wel ymad þet wyle profiti inc on stat oþer inc one grace anon hy willeþ and him ylyche wylleþ by. And huanne hi eft yzyeþ anoþrene þet inc anoþre stat deþ manie guodes also hi wylleþ and yerneþ efter an alsuo to þe þridde and to þe verþe ne to nonen ham ne zetteþ. þo byeþ ase is þe yonge grihound þet is yet al novis þet yernþ efter eche beste þet yernþ bevore him and ne makeþ bote him weri and his time lyese. þerof zet Ysopes þe fable of þe little hounde and of þe asse. þe hond at eche time þet he yhyerþ his lhord comeþ hom he yernþ toyens him and lhapþ aboute his zuere and þe lhord him makeþ vayr chiere and him froteþ and maker him greate feste. þe asse him beþoȝte þous ffoldes ich do and zuo wolde mi lhord me lovie betere he ffoldes me maki joye þet ich servi eche daye þanne þise hounde þet him serveþ of naȝt. Hit nes naȝ longe afterward þet þe asse ne yzeȝ his lhord come hom he beginþ to leape and yernþ toyens him and him þrauþ þe vet aboute his zuere and beginþ zinge gratliche. þe sergons þet hit yzeȝe nome steves and byete þane asse riȝt to þe volle. And þerof þet he wende

habb worþff ipe and guod he hedde ffame and harm. Be zueche fables wes ywoned þe wyse man teche his mayne and be þise vorbisne he ham ffewede þet hi ne flolle naȝt wylni to þe graces huer hi ne moȝe naȝt come to and þet ilke zelve tekþ Salomon. Zone zayþ he ne arere naȝt þine eȝen to richesses þet is to graces þet þe ne miȝt naȝt come to. þervore hit is grat nyed to habbe discretion þet me zi of huam me may vorbysne nime.

þE VIFTE STAPE OF RIȝTVOLNESSE.

Also hit is grat nyed þet þe man yzy bryte ane his left half and þet is þe vifte joyel and þe vifte stape. Vor he ffel yzy þe foles and þe kueade þet byeþ ase aþe left half. vor hy byeþ aþe worse zide. To ham me ffel nime hede verst vor þan þet he habbe pite an compas- sioun. Efterward vor þet me bevlyȝt hire folye and hire vorlyezinge ase zayþ þe wyse Salomon. Ich wente he zayþ be þe vine and be þe veldes of þe fole sleuvolle and izeȝ þet al hi weren volle of nettlen and of þornes and of þise vorbisne ich habbe ynome wyt and poveyonce. Vor me kan zigge þet zoft he him chasteþ þet be oþren him chasteþ. Efterward vor þan þet me loveth more God be huam man is quit of zuyche zennes. Ac moche hit behoveþ ine þa zyde to loki riȝtvolnesse and discretion. Vor huanne ich yzy þane fol and þane zeneȝere ich ffel habbe pite and mid þolyinge and naȝt maki þerof bisemers an scornes. Ich ffel alneway hatye þe zenne and lovie þe kende and wel me behoveþ to loky þet ich ne wille ine mine herte nenne deme ne me anlicny to nonen vor þaȝ he by kuead to day ha may by guod tomorȝe and zuich is to day guod ha may by kuead tomorȝe. Efterward ich me ffell as moche ase ich may wyþoute misdoinge ayens ham paye and condescendre ine dede and ine speche ham vor to wynne to God and wyþdraȝe vram zenne. Vor ase zayþ Senekes and saynt Gregorie We ne moȝe naȝt þo þet bieȝ yvalle arere bote yef we wylle hou þet hit by to ham bouȝe.

þE ZIXTE STAPE OF RIȝTVOLNESSE.

þe zixte stape is þe zixte eȝe þet habbeþ þe guode men þet is þet hi

yzy briȝtliche behinde þe grines and þe dyevles ginnes þet byeþ ous ase behinde. Vor þe vyend ous yziȝt and we him ne more ysy oure vyendes þet byeþ þe dyevlen þet byeþ wel stronge and wyse and sotile and soigneus ous to gylly. Vor hy ne zuykeþ nevre niȝt ne day ac alneway bieþ in waytinge vor ous to gily be hare crefte an by hire ginnes hueroft hi uzeþ more þanne a þosend manneres and ase zayþ saint Gregore þe dyevel yziȝþ wel sotilliche þe stat of þe manne and his manyere and his complexioun and to huet vice he ys mest bouȝtinde oþer be kende oþer be wone and of þo half him assayleþ stranglakest. þane colrik mid ire and mid discord þane sanguinen mid jolivete and mid luxurie þane fleumatike mid glotonye and be sleauþe þane melan-colien mid envie and mid zorȝe. And þervore him ffel evrich more defendi of þo half huer ha yziȝþ þet his castel is mest fyble and aye þe ilke vice viȝte huer ha ziȝþ þet he is mest assayled ine zuyche guod þet he ne spari nenne vor he is hardy and bold as þe ilke þet assayleþ Godes Zone his Lhord Jesu Crist. Yef þou zede oure Lhord to Job ine hou vele wyzen he him desgyzeþ alsuo ase þof he zede non ne wot bote Ich. Vor ase zayþ saynt Denys Ale þe angles and þe guode and þe kueade and alle þe gostes of men byeþ ase a ffewere gostlich þanne ase a ffewere ondervagþ an haste alle þe ffepþes and þe prientes þet comeþ bim bevore alsuo deþ þe gost of þe manne by hit slepinde by hit wakinde. Nou nim þanne ane mirour and zete hine to ayens an oþren anhaste alle þe ffepþes þet byeþ ine þe onen þou ffelt yzy ine þe oþren. In zuyche wyse me zayþ þet þe dyevel ffeweþ to þe goste zuiche ffepplinges and zuiche figures ase he wyle huanne God hit þoleþ and þe zaule hit ondervangþ al aye his wyl. And oþerhuil hit is ase to þe þoȝte oþer ase to þe yimaginacion ase aye mi wyl me behoveþ to zyenne and odervonge ine þe perle of þe eȝe þe ffepþe of þe þinge þet is him bevore. Nou is hit a wel grat grace of God and a wel grat yefþe of þe Holy Gost onderstonde wel þe speches alle of þe dyevle and knawe wel alle his visages. Vor ase zayþ Saynt Bernard hit is wel sotil þing and strang to conne distincti betuene þe þoȝtes þet þe herte þengþ and þo þet þe viend þerinne zet. Huanne he compþ ase velaze

oþer ase vriend oþer ase chapman and ffeweþ þe zennes hou hi byeþ likinde and lostvolle liȝtliche me may hit knawe. Ac huanne he comþ ine gyse of angle and ffeweþ þet guod vor to draȝe to kueade þanne is þe temptation mest strang. And þerevore zayþ Saynt Jon þet me ne leve naȝt þe gostes ac þet me hise provy er þan þet me hise ondervonge. Zuo doþ þo þet makeþ hine srifte-vader guod and holy man and wys and wel yproved ine zuiche þinges timliche to huam hi ffeweþ ofte and grat and small alle þe þostes þet to þe herte comeþ and guode and kueade. Vor as zayþ Solomons yblyssed he is þet alneway is dredevol. And ine an oþre stede zayþ he. Do be red al þet þou dest and efterward hit ne ffel þe vorþenche.

þE ZEVENDE STAPE OF RIȝTVOLNESSE.

þe zevende stape is þe zevende eȝe þet hit behoveþ habbe þet evile habbe þise virtue. Þet is þe ilke þet an heȝ lokeþ þet beþ God alneway tovore him. Of þan zayþ oure Lhord ine his Spelle Yef þine eȝe is simple and clene al þi bodi ffel by clyer and briȝt and yef þin eȝe is wycked and dym al þi bodi ffel by þyestre and dim. Þet is to zigge yef þin onderstondinge of þine herte is clene and simple and geþ vorþ þane riȝte way ase streng al amidde þise stapes alle þet we habbeþ ynemed þe hyap of þine workes ffel by vayr and clier and lykinde to God. And yef þe onderstondinge is wrong oþer yef hy tuysteþ oþer wyþwent ayen ase deþ þe quarteus al þe inwyt ffel by þiestre and þe hicap of virtues. Vor wyþout riȝtvolle onderstondinge elmesse becomþ zenne and virtue vice. þe onderstondinge is simple þanne þe man deþ guode workes riȝtvolliche vor God. Hy is wrang huanne he hise deþ vor þank of þe wordle oþer vor ydele blisse. Hy tuysteþ ine tuo huanne me wylneþ of one half to God and of oþer half to þe wordle. Ac hi went ayen ase deþ þe cerceaus huanne þe man zekþ his oȝene note in al þet he deþ. Nou hest þou yherd þe zeve stapes huerby þis trau clifþ anheȝ.

OF þE BOȝES OF RIȝTVOLNESSE.

þe boȝes of þise trawe byeþ þe zeven principals virtues þet ansuereþ to þe zeve vices. Ase deþ boȝsammesse aye prede love aye envye mildenesse aye felhede prouesse aye slacnesse largesse aye scarsnesse chastete aye lecherie sobrete aye glotounye.

þise zeve virtues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hisc let be þe waye of riȝtvolnesse ase zayþ Salomon be huiche waye discretion and scele þet is þe cartere of virtues ase zayþ Saint Bernard and þe roþer of þe fflipe of þe zaule his let and brengþ vorþ þet hi ne guo naȝt amis a riȝt half ne a left half. And þus hi profiteþ and wexeþ and bereþ frut to þe volle. þervore þanne þet þe virtue of riȝtvollenesse be discretiouн him ffleweþ inc alle þe workes of oþre virtues and wyþoute þise alle þe oþre virtues lyezeþ þane name of virtue and becomeþ vices. Zigge ich wel þet in onwyt þise zeve virtues bevore yzed byeþ þe boȝes of riȝtvolnesse and al þet frut of guod workes þet of ham wexeþ belongeþ to þise trawe. Nou onderstande wel hou þe greate Maister of virtues ous spekþ of þise virtue vor hi ne is naȝt ine his reule Yblessed byeþ þo þet riȝtvolenesse hiealdeþ over al and in alle þinges habbeþ discretion and mesure wyþoute misniminge vor we ne habbeþ hire onneaþe ywonne vor non ne is þet ne misnimþ ine vele maneres. And þervore ous comforteþ wel zueteliche oure zuete Maiste Jesu Crist huanne he ne zayþ naȝt Yblissed byeþ þo þet ne zeneþeþ ne misnimeþ ac doþ al be riȝtvolnesse and be lingne. Ac he zayþ wel cortaysliche vor to conforti þe zenvolle. Yblissed byeþ þo þet wepeþ vor hy ffolle by conforted. þet is to zigge. þo byeþ yblissed þet yzyeþ and onderstondeþ and knaweþ wel hire defautes ine alle þisc zeve poyns of riȝtvolenesse þet we habbeþ hier ynemned and þervore wepeþ and byeþ zorȝvol þet hi vindeþ zuo ofte onriȝt huer hi ffolden healde and vinde riȝtvolnesse. Vor þervore is þe wordle ycleped þe dane of tyeares and non ne may in þe wordle libbe wyþoute tyeares þet heþ ondervonge þe yefþe of wyt hueroþ we habbeþ yspeke. þanne behoveþ ase zayþ Salomon vor huo þet mest can and mest ziȝþ þe zorȝes and þe kucades of þe wordle þe more heþ zorȝe to his herte and tyeares and wepinges.

And þus beginþ þis wordle to tyeny and þe more þet tyeneþ þis lif þe more me wylneþ þet oþer. And þerof wexeþ oþre tyeres vor þe wylninge of þe oþre live.

Nou sselt þou þus þenche. Zix maneres of tyeres þet þe holy man heþ in þise wordle be þe yefþe of wytte. þe verste comeþ of þet me zyȝt þet me heþ God ofte ywreþed be þoȝte be speche and be dedes. þe oþer comþ þerof þet me yziȝþ þe greate tormens hidouse an evrelestinde of helle hueroþ ech man ssel habbe grat drede. þe þridde wexeþ of þe kueades þet me yziȝþ þe guode þolye. þe verþe comeþ of þe zennes þet þe kueade doþ. þe vifte vor þise live þet tyeneþ and vor þe oþre þet deþ averst. þe zixte comþ of devocioun and of grat plente and of blisse of þe presense of Jesu Crist and of þe velinge of þe Holy Gost and þise byeþ ariȝt yblissed þet zuo wepeþ vor hi ssolle by yconforted ase zayþ þe wrtinge. Alsuo ase þe norice conforteþ þet child þet weþþ vor hi wypeþ þe eȝen and him kest and hi deþ him leȝe be strengþe alsuo ssel do oure Lhord to ham þet wepeþ ine þise wordle as ich habbe ȝzed. Vor he wyle zuo wypi hare eȝen þet nevre me ne ffole wepe ne ne ssolle eyvele kuead ne zorze ac evre mo ssolle by mid God ine paise and in leȝinge and in blisse wyþoute ende.

OF ÞE YEFþE OF STRENGþE.

Nou we habbeþ yspeke of yefþes and of virtues þet governeþ þo þet ine þe wordle libbeþ mid þe loȝeste of þri states hueroþ we habbeþ bevore yspeke. Nou ssolle we mid þe helpe of þe Holy Gost speke of þe yefþes and of þe virtues þet more propreliche belongeþ to ham þet þe wordle onworþeþ and to þe heȝe helle of perfeccion wylneþ. Of þan zayþ propreliche Job þet lyf of man ope þe erþe is ase knythod. Vor mannes lyf ine þe erþe is as borgeysie. Nou yziȝ ane yongne boryeis and ane newene kniȝt. Mochel habbeþ þos of vele þoȝtes newe diverses and wylvolle. þe borgeys wylneþ to chapfari an to wynne and to gaderi and þe ende of his wylle is al þerto þet ha by riche in guodes and in his toune yworþssiped. þe knyȝt newe geþ al anoþerne way vor he wilneþ corteysyes to done an largeliche yeve and knythod to yerny

and guo to armes kueades to þolye ffewy prouesses porchaci los and ine heze stat clive. þise tuo states we zyeþ apertliche ine tuo maneres of volke huerof þe on is þet wel ham wylleþ vram greate zenne loki do penonce yeve elmesse hyealde Godes hestes and of Holy Cherche and wel ham hit were ynoȝ yef hi miȝte ate ende bo zuo moche by yborȝe. þise byeþ ine guod stat and wel ham moȝe sovi. þe oþre byeþ to huam þet þe wordle anoyþ vor þe perils and þe zennes and de pinen huerof hi is al vol zuo þet non ne may habbe pays of herte ne stedevest inwyt. Hi yzeþ of oþer half þet þer ne is no tresor þet moȝe by worþ to Godes love no zuyetnesse zuo grat pays of herte no blisse of þe wordle þet by worþ te þe blisse of klene inwyt zuo ham þingþ and wel hit is zoþ þet huo þet þise þri þinges may winne he ffolde by more þanne emperour. Ac þet is zuo grat þing þet veawe þer byeþ zuiche þet dorre þise niminge maki ac huanne God yefþ to þe manne þise grace and þe ilke yefþe þet me clepeþ þe gost of strengþe he hym yefþ ane newe herte ane noble herte and hardi. Noble vor to onworþi al þet þe wordle mai behote and yeve. Hardyesse vor to þolie all þe kueadnesse þet þe wordle may þreapni and of þise hardiesse spekþ oure Vader huanne he zede þet yblysserþeþ byeþ þo þet habbeþ honger and þorst of riȝtvolnesse. Salomon zayþ þet he is riȝtvol þet onworþeþ his harm vor his vryend þet is vor God þet is riȝt vrend. And saint Bernard zayþ he ne is naȝt riȝtvol þet ne yziȝþ naȝt ine his herte and velþ and onderstant þet he is yeldene and ayens God of treuþe toppe alle þing. þe ilke þet zoþliche wylneþ mid al his herte to yelde þise dette to God þe ilke is of þan huerof oure Lhord spekþ huanne He zede þet þe ilke byeþ yblissed þet habbeþ honger and þorst vor riȝtvolnesse. He ne zayþ naȝt yblissed hi byeþ þo þet habbeþ oþer þet doþ riȝtvolnesse ac þo þet habbeþ honger and þorst. Vor þis riȝtvolnesse ne may by yhyealde ne þis dette ne may by volliche yyolde ine þise wordle ac ine þise wordle hi is ywylned and ine þe oþre ypayd. þervore ne zayþ naȝt oure guode Lhord and Mayster þo byeþ yblissed þet þise riȝtvolnesse ffolle do and þet þise dette ffolle yelde ac he zayþ wel cortayslaker ase He þet wot oure poverte yblisseþ byeþ þe ilke þet of

þise riȝtvolnesse habbeþ honger and þorſt. Vor He ne akſeþ naȝt þet we Him yelde hyer his dette ac hit is him ynoȝ yef we habbeþ guod wyl to yelde. ȿis wylninge huanne hi is zoþ in herte behoveþ þet he hit ffewy be dede vor aſe zayþ Salomon non ne may þet ver ine his bosme hede þet his robe ne berne. ȿis ffewinge ne may bi wyþoute virtue and wyþoute prouesse vor be wytnesse ne by playtinge me ne proveþ naȝt þet he by guod knyȝt ac be moche dede of armes and be moche þoliyng and to yleſte. And þet is þe verþe virtue þet þe Holy Gost yefþ to þe manne vor to strepe of al in al þe verþe vice þet is þe zenne of sleawþe and of onlosthede. ȿis virtue is of zuo greate dignete þet amang alle þe oþre virtues ȿis one berþ propreliche be him zelve þane name of virtue vor virtue and prouesse is al on. ȿise virtue God yefþ to his sergons huanne he his wile maki kniȝtes aſe he dede to his Apostles at lokes of huam we redeþ þet hi weren zuo dredvol þet hi no dorſte guo out of hare house al huet hi weren mid ȿise virtue yarmed. Ac more hi yeden ledinde bliſſe huanne me dede han ffame and hardnesse.

þE TODELINGE OF VIRTUES.

þe filozofes þet of ȿise virtues droȝen hi todelden ȿise virtues ine zix deles þet byeþ aſe zix stapes huerby ȿise virtues cliveþ and profiteþ. Ac oure Master þet made þe filoȝofes and filoȝofie þet is Jesu Crist He zet þane zevende poynt.

þe verſte poynt of prouesse hi clepieþ magnanimitie. þe oþer fiaunce. þe þridde zikernesſe. þe verþe þolyinge. þe vifte stedevestnesſe. þe zixt magnificence. þe zevende þet oure mayster ȝette hatte honger and þorſt of riȝtvolnesſe.

ȿise virtues me ne may naȝt propreliche nemni aſe onderſtondinge hise to diȝt ine Latin. Magnanimitate is heȝnesſe gratnesſe and noblesſe of wylhede huerby þe man is hardi aſe lyon and of greate niminge. ȿis virtue heþ tuo delles greate ȝinge onworþi and wel grater to nime an hand and to chiese.

Of þe verſte zayþ Zaynt Austin Prowesse is huanne corage onworþeþ

al þet ne is naȝt in his pouer þet is al þet he may lyeſe wylle him nolle him. And Seneke zayþ Amang wordleliche þinges no þing ne is grat bote herte þet greate þinges onworþeþ.

Of þe oþre dele zayþ þe filozofe þet magnanimite is renable niminge of heze þyng and dredvol. Huo þet þise virtue heþ he yziȝþ þe wordle vram ver ase zayþ Ysaye þe profete. And þus him þingþ al þe worle lite ase a sterne hit þineþ to ous. þanne al þe wordle and alle þe bisyhedes and þe greate niedes of þe wordle him þingþ ase naȝt. And þervore hise ne prayzeþ naȝt bote ase þe web of þe spiþre. þanne Salomon huanne he hedde al þe wordle ywent and of alle þinges and of foles and of wyse ystrived he zayde his dom ine zuiche manere. ydelnesse. ydelnesse. and al þet ich izi is ydelnesse. þet is to zigge þe wordle is ydelnesse and zuo hi is al vol of ydelnesse. And þe man himself vor huam þe wordle is ymad zuo is al ydelnesse vor ine him is alle manere ydelnesse ase zaiþ þe Sauter. Ydelnesse be stervinge vor his lyf vliȝþ ase fſed. ydelnesse be bysihede vor þise bysyhedes byeþ ase meteles. Ydelnesse be kueadnesse vor zenne him makeþ more naȝt þane þing þet is ine þe wordle.

Nou is þane þet verste del of þise virtue þet him deþ þe wordle onworþi ase habbeþ ydo ine ariere and þe filozofe payen and þe holy Cristene man.

þe oþer del is zuo þet him makeþ þane way of perfeccion to nimene and þet lyf þet zuo moche seweþ fſarp an dredvol to chiese. þet is þe way þet let in to þe helle of God. þet is ine þe stat of perfeccion. þet is þe way of prive red of oure Lhord þet He ffewede to his Apostles ine þe helle hueroþ þis bok spekþ. þesne way chyzeþ þo to huam ne is naȝt ynoȝ to loki þe hestes of God huerto hi byeþ yhyealde and wylleþ volvelle his redes huer hi ne byeþ naȝt be dette yhyealde ase byeþ þo þet leteþ al þet hi habbeþ vor God and yveþ ham to sterfe vor þe love of him þet starf vor him oþer ine þe londe beyende þi ze oþer ine anoþre stede. And ase doþ þo þet vorleteþ and al onworþeþ vor God and guodes and vryendes and ham zelve and makeþ ham zelve þrelles of oþren þet weren vry and makeþ ham zelve poure þet werin riche oþer

myȝten by. Hy doþ ham to þolye grat sarpnesse þet hedden ine þe wordle greate lostes ase byeþ manie þet byeþ ine religion and of herte and of bodie. Vor litel is worþ to by ine religion oþer ine fsharpnesse of penonce yef þe herte ne is naȝt þerto. Vor þe cloþinge ne makeþ naȝt þane monck ne þe armes þane kniȝt ac þe guode herte and þe dedes of prouesse.

þE OþER STAPE OF PROUESSE.

þe oþer stape of þise virtue is beleave vor huo þet heþ þane guode way ynome hit behoveþ þet him hyealde vestliche ine his wylle and þet he habbe guode beleave ine God þet he him volvelle þet he heþ agonie. þise virtue hi clepieþ beleave. Hi is wel nyedvol aye þe asaylings of þe wordle of þe vlesse and of þe dyevle þet stranglaker asayleþ þane man ate agynninge. þet vless him zayþ ych ne may þolye þis lyf ne mine ealde wones lete. þe wordle zekþ efter vor þan to wyðdraȝe ase me zekþ ane þyef huane he is ascaped of þe prisone. þe dyevel him zayþ Wrechche huet wyltou do huervore þe yelst þe zuo. Vor þou miȝtest þe oþerlaker wel wytye. þise byeþ þe verste asaylynges þet Godes newe knyȝt þoleþ þet þengþ to wynne þe regne of hevene. Ac huanne he him yefþ to God be guode an stedeveste beleave he ne heþ none hede. Vor he is þe treweste vrend þet may and can and wyle his oȝene loki and huam þet God wile helpe noȝing him ne may derie.

þE ȝRIDDE STAPE OF PROUES.

þe ȝridde stape of prouesse is zikernes. Zykerne ase zayþ þe filozofe is a virtue huerby me ne drct naȝt þe kuedes ne þe perils þet bieþ bevore hare eȝen. And þet is þe ȝridde guod þet þe yefþe of strengþe deþ. Vor þe Holy Gost huanne he heþ yarmed his knyȝt of his virtue verst he him yefþ noble herte greate þinges to nimene. Efterward he him yefþ ane greate hete and a grat wyl to volȝy and grat hope vor to volvelle. Efterward he makeþ him ziker ase lyoun zuo þet he ne heþ drede ne of perils ne of pinen ne of dyaþe ne of torment.

Ac he his wilneþ ase deþ þe newe knyȝt þe tornemens an suo dede þe martires ase hit þingþ ine hare live huerof we redeþ of zaynte Agase þe mid greate blisse hiyede to torment also ase hi yede to feste oþer to a bredale.

þE VERþ STAPE OF PROUESSE

Ase þe Holy Gost makeþ his knyȝt ziker vor to abide þe tormens and þe zorȝes þet byeþ to comene alsuo he him makeþ strang and þolyinde vor to þolye huanne hi comeþ. and þet is þe verþe stape þet hi clepieþ pacience be þise virtue þe guode overcomeþ alle his vyendes þane dyevel þe wordle and þet vleſſ and al þet hi moȝe zigge and do. Vor þet is þe ffeld of gold to him þet vor Godes love þoleþ þet him wriȝþ of eche half ase zayþ þe Sauter zuo þet no strok ne may him breke þe herte. þise virtue non ne heþ þet ne heþ bi vonded vo[r] tribulacion makeþ pacience ase zayþ zaynte Paul ase þet ver makeþ þe tezele hard.

Wyþoute þise virtue non ne is yproved ne þet gold ne may by wyþoute ver yclensed. Wyþoute pacience non ne heþ victorie vor huo þet lyest pacience he is overcome. Wyþoute pacience non ne comp to perfeccion. þeroft we yzeþ vorbisne ate leste ine alle þe mestyeres þet me deþ mid hand. Moche þoleþ þe coupe of gold of strokes of yzen er þan hi by yȝet ope þet bord of þe kinge and þe chalis er ha by yblissed and yȝet ope þane weved. Moche þoleþ þe tonne of greate strokes er me do þrin þet guode wyn. Mochel is defouled mid þe vet of volleres þe robe of scarlet er þan þet þe kuen his do an. And ase vele miȝt þou to þan vinde vorbisnes ase þer byeþ workmen at Paris of alle mestyeres. Be þise virtue is strang þe man ase þet ysen þet alle metals adaunteþ. Of grata pris ase þet gold þet þe more his is ine vere þe more hit is clene and clyer and tretable. ase þe salamandre þet leveþ ine þe vere and ase þe viff þet in þe travailinde wetere him baþeþ and norisseþ.

þE VIFTE STAPE OF PROUESSE.

þe vifte stape of þise virtue is ycleped constance. þet is a virtue þet makeþ þe herte strang and stedevest ine God ase a tour yzet ope ane stronge roche and as a traw yroted ine guod land þet hit ne flake vor nenne wynd þet may come ne blawe þet is ine no cas þet moȝe come ne guode ne kueade. Wyþoute þise virtue nonne ne comeþ to victorie vor huanne godes knyȝt heþ ido zome prowesse þanne him asayleþ þe dyevel be ydele blisse and þanne is þe batayle inc þe herte þe stranger vor him zelve to overcome þet he ne valle be ydele blisse. þanne alle þe verste vondinge ne wes huerof David zayþ in þe Sautere þet þe dyevel overþrauþ þe wel stronge of left half be adversite and þe wel stronge a riȝt half be ydele blisse.

þise virtue preyseþ moche Seneke þet zayþ þet þer ne is virtue bote þe ilke þet geþ vorþ proudliche betuene þe one aventure and þe oþre þet is betuene þe guode and þe kueade and grat onworþnesse of on an of oþer.

þE ZIXTE STAPE OF PROUESSE.

þe zixte stape of prouesse hi clepieþ Magnificence. þise virtue hi descriveþ þous. Magnificence is hi ziggeþ of heȝe nyede yblissede blevinge. þise virtue oure greate filosofe Jesu Crist clepeþ perseveriance be huam þe guode Godes knyt þoleþ þe kuedes and ylest al to þe ende ine þo heȝe waye of perfeccion þet he heþ ynome. Of þise virtue zayþ zayne Paul þet alle þe virtues yerneþ ac þis wynþ þet zuord. Alle hy viȝteþ ac þis heþ victorie and þe coroune. Alle wercheþ ac þis berþ away þanc fl̄epe aneuен. Vor ase zayþ oure Lhord Huo þet blefþ al to þe ende he fl̄el by borȝe and non oþer. More vorþ ne couȝen þe filosofes lede þe virtue of prouesse ac þe deciplis of oure Maistre Jesu Crist guoþ ynoȝ more vorþ vor ase zayþ Salomon Huanne hi habbeþ al asummed þanc verst ham þingþ þet hit is al to aginne. þe virtue and þe prouesse of þe filozofes wes al vor þe vices to overcome and to zeche þe virtues ac þe prouesse of halȝen vor to overcome þe vices and þe virtues to zeche and þerto principalliche vor to healde riȝtvolnesse an

treuþe avoreye Jesu Crist. He ne is naȝt riȝvol þet ne yelt þet ha ffel be his miȝte and vor zoþe mochel is riȝtvol þing and scelvol þet ich yeve mi lif and mi dyeaþ vor Him þet his lif and his dyeaþ yaf vor ous. And ase moche ase He is worþ betere þanne ich zuo moche ich am yeldinde be riȝte riȝtvolnesse ase zayþ saynt Anselm. Þise riȝtvolnesse ich may wylny ac ich ne non oþer ne moȝe hier hit yelde ne volliche hit paye ase we habbeþ bevore yzed. And þervore is þe zevende stape of þise virtue þe ilke þet oure Maister Jesu Crist deþ þerto huerto þe filozofes ne miȝte come þo he zede Yblissed byeþ þo þet habbeþ honger and þorste of riȝtvolnesse. Þanne byeþ þo ariȝt yblessid þet þe zix stapes of prowesse byeþ yclive and habbeþ honger and þorste and grat wyl þe zevende stape be hare myȝte clive.

þE BOȝES OF PROWESSE.

In þise trawe ase ine þe oþren we vindeþ zeve boȝes vor ine zeve maneres of viȝt þer comeþ zeve maneres overcomeinges and be þise zeve overcomeinges hi wynneþ zeve maneres of coronunes þet byeþ zeve medes hueroþ saynt Jon spekþ in þe Apocalipse. Vor ase zayþ saynt Bernard Mochel is he fol and overweninde þet wyþoute overcomeinge abit to habbe þe coroune and huo wyþoute viȝt wenþ habbe þe maystrie hueroþ zayne Paul zayþ þet nevre to coroune ne ffel come þet trieweliche ne viȝt treweliche. þet is to zigge be þe laȝe of þe velde of þe yprovede þet wes ywoned to byenne þe ealde manere at Rome þet þe ilke þet to þe velde him dede vor to habbe los overcom alle þo þet þe mayster of þe velde dede come ayen him. þe mayster of þe velde is Jesu Crist þet asayþ his newe knyȝtes as hit is ywrite ine þe boc Kinges. þes mayster is wel trewe ase zayþ zay[n]te Paul and kan vol wel þe miȝte of echen. He ne þoleþ þet no vyend ous vondy over oure miȝte ne non adversari ous asayli þet we ne moȝe overcome yef we willeþ mid his helpe þet ine þe viȝt ous wext oure strengþe ase zayþ zayte Pauel. Saynt Jon ase we habbeþ yzed to parteþ zeve overcomeigges and zeve coronunes þet is to zigge zeve maneres of medes þet God behet to þan þet overcomeþ.

þE VERȝTE VIȝT.

þe verste viȝt þet þe Cristene habbeþ is aye dyeadlich zenne. Ine þis viȝt nevre is overcome þet nele to senne consenti. He overcomeþ þane viȝt þet is wel liȝt to overcome to þe bolde herte and lang and riotouse to þe sleavolle and to þe onlosti þet byeþ slacke to Godes service. þet ne byeþ ne wel chald be poer ne wel hot ine þe love of God ase zayþ zaint Jon. þe ilke þet valþ an is overcome ine þise viȝtinge heþ more strenger to done him zelve to do arere and him zelve to weri þanne þe ilke þet is stondinde vor he ne heþ none miȝte him zelve to arere bote God him hyalde þe hand be his grace. Vor ase viss geþ in be him zelve and be his wille into þe nette alsuo þe man geþ in be him zelve and be his wylle into zenne. Ac out ne may he naȝt guo wyþoute oure Lhordes helpe þet him yefþ huanne he wyle and þe armes of penonce huerby he may overcome his yvo þet is þe armure þet þe Apostel Paul het to nime ine þise viȝtinge vor man onarmed ne is naȝt worþ ine viȝt. Nou sselt þou conne þet to þan þet þe man by wel yarmed vor to overcome profitliche zenne hit behoveþ þe he habbe þri þing þet byeþ ine zoþe penonce. þe verste þing is vorþenchinge of herte þe oþer ssrifte of mouthe þe þridde is ynoȝ amendement be dede. Of þise þri þiuges is yhol þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ þe armure is al vals and he þet berþ overcome. Vorþenchinge acseþ grat zorȝe and greate zykinges of herte vor þet he heþ ywreþed his fleppere. And þe more þet me him heþ ywreþed þe more gratter ssell by þe zorȝe.

OF ȝE VORþENCHINGE OF KYNG DAVIȝ.

þous vorþuȝte þe kyng Daviȝ ase he zayþ ine þe Sauter. Ich zuynke and travayli ine mine zykinges and wille weffe eche niȝt mi bed and mine couche mid mine teares. þe ilke þet God heþ ywreþed be dyeadliche zenne he ssell zorȝy mid dyceþ herte zuo þet þe herte melte al in to tyeares and in to greate zorȝes and mid greate zikinges me ssel grede to God merci ase his þyef ase his manslaȝþe ase his beȝuykere þet heþ

of served þet gibet of helle. Þe zeneȝere is Godes þief vor þe guodes of his lhorde þet ne byeþ him bote ylend vor to wynne þet byeþ þe guodes of kende and of grace and of haþ hueroþ him behoveþ rekeninge and scele yelde wel straytliche he hise heþ folliche yspended ine evele wones and al ylayd to an haȝard. Efterward he is moyrdrer of þe kinges doȝter þet is of his oȝene zaule þet wes Godes doȝter be grace þet he heþ yslaȝe be dyadlich zenne. Efterward he is Godes bezuykere vor þe castel of his herte and of his bodye þet God him heþ ytake to loki he heþ yolde to his yvo dyadlich þet is þe dyevel. Wel þanne he ssfel grat zorȝe habbe þet is in zuich poynt and ofte mid his teares his bed wesse þet is his inwyt hueroþ þe venimouse eddre of helle *sest geus* zueche tyeares driveþ þane dyavel vram þe herte ase þet hote weter cacheþ þane hond out of þe kechene. Efter þe vorþenkinge ssell come þe ssrifte þet is þe guode chomberier þet clenzeþ þet hous and kest out al þe velþe mid þe besme of þe tonge hueroþ spekþ David ine þe Sautere *et meditatus sum cum co[r]de meo et exercebar et scopebam spiritum meum.*

OF þE SSFRIFTE.

Nou onderstand wel hier hou me ssfel by yssrive þerto þet þe ssrifte by worþ to þe helpe of þe zaule. Þerto behoveþ zix conditions. Þe verste is þet hi bi ymad wysliche. þis wyt is ine tuo þing þe verste þet me nime hede to huam he ssell him ssrive. Efterwar hueroþ Saint Austin zayþ vor þet me deþ vor te bevly þane dyaþ of þe bodie me ssfel do vor to askapie þane dyaþ of þe zaule. þe zike vor to bevly þane dyaþ and vor to habbe helþe zekþ bleþeliche þane beste fisician and þane wyziste þet he may habbe. Alzuo sayþ saynt Augustin þet huo þet wille wysliche him be rede and grace avore þe God vynde he ssfel zeché zuych ane confessour þet conne bynde and onbynde þet is þet he conne wel yknawe zenne and þane zeneȝere wel rede and þet he habbe power him to asoyli and him penonce to anjoin be þe zenne. *Qui vult confiteri peccata sua ut inveniat gratiam, querat sacerdotem qui sciat ligare et solvere, etc.*

Efter þan huo þet him wisliche wyle ssrive he ssfel myd wylle þenche ane his zennes avore þet he come to ssrifte and al his herte zeché and his

inwyt hou he heþ God and his yblyssede Moder and his halȝen ywreþed and mid greate deede al his lyf beþenche ase dede þe guode king Ezechie þet zayde þus Ich wylle beþenche alle mine yeres ine biternes of mine zaule. þe zeneȝere fſel guo into his house þet is into his herte naȝt pasindeliche ase þe jougelour þet ne blefþ naȝt bleþeliche in his house vor he heþ no worse hous þanne his oȝen. Ac þer he fſel bleve and ysy alle his defautes hueroſ he fſel yelde rekeninge and skele to God an to his preſte þet is to his ſſriftevader an fſel þenche of him zelve aſe þe ilke þet heþ day vor to rekeny of his ondervonginge and of his ſpendinges bevore his lhorde. þanne he fſel him diligentliche þenche bevore and izy þet writ of his inwyt þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge God nele naȝt faly at his. Huanne me heþ diligentliche yþoȝt of his zennes and yzeȝe hou and ine hou vele maneres he heþ God ywreþed and hou veleyzþe and hou kueadliche he heþ yȝeneȝed and hou longe ybleft ine þe zenne þanne fſel he him of al hasteliche ſſrive.

And þis is þe other condicion þet fſel by ine ſſrifte. þe kyng David aros at midnight him vor to ſſrive aſe he zayþ ine þe Sautere. Onneaþe abod he ane monþe ne alhuet half a yer. Ane þe wyſe ine oþre stede ine þe writinge zayþ þus. Ne abyd naȝt þe to wende to God ne zech naȝt to lenge ne bevly and naȝt ne verſte vram daye to daye vor þe abidinge is wel perilous vor many skeles. *Non tardes converti ad Dominum neque differas de die in diem.* *Subito nam veniet ira illius et in tempore vindictæ perdet te.* Verſt vor þe condicion of zenne vor zennc is a ver berninde þe ne may naȝt by ykueȝt bote be tyares of ſſrifte. And mochel fſoldē he by fol þet zeȝe his hous berne þet nolde an haste yerne to þe wetere. Efterwrrd zenne is wel grat ziknesse and þe ſſrifte is þe medecine. And vorȝoȝe he praizeþ lite his helpe þet him zelve yziȝþ zik al to þe dyaȝe and naȝt ne wilneþ zone to by hol. Efterward þe dyaȝ þet is yredy and over al aspiȝ þanc zeneȝere him fſel sterie zone him to ſſrive vor he not ne þanc time ne þanc day ne þe oure huanne þe dyeaȝ fſel come þet ofte ondernimþ þanc zeneȝere huer he ne nimþ none hede. And vorȝoȝe huo þet wyste huet day he fſoldē sterue he hine wolde

agrayþi ase zone ase he miȝte. Efterward yef þe zeneȝere yziȝþ wel þet peril huer hit is vor he is ine þe prisone of zenne ine þe þrote of þe lyone of helle and of þe dragoune þet him wyle vorzuelȝe he wolde grede to God be ffrifte aze zone aze he miȝte. Efterward yef he yzeȝe þe greate guodes þet he het vorlore be his zenne þe guodes evrelestinde and þe guodes gostliche his time and him zelve þet al may habbe ayen be ffrifte mochel ffolde he by fol bote yef he him hastede te habbe hit ayen. Efterward þe merci of God þet him abyt and ffolþ at his dore aze zayþ þe Apocalipse ha ffel him hasti to ffrive. Vor aze moche aze God abyt more þane zeneȝere þe more he him smit þe more fellaker huanne he him yziȝþ onlosti and sleauvol ase þe fflyetere þe more þet he draȝt his boȝe þe harder he smit. And vorzoȝe he heȝ his oȝene boȝe ybent and adraȝe ase zayþ þe Sautyer vor to slaze þane zeneȝere bote yef he him ne wytye. Efterward þe ilke þet late ham ffriveȝ voryet ofte his zennes zuo þet onnyeaȝe hit bevalþ þet he by wel yffriven vor he voryet manye zennes huerof he nevre him ffel beȝenche. And zuo him ne ffel nevre vorȝenche ne nevre by ffrive. And þet is to him wel grat peril. Eferward huanne he is bevore his ffriftevader he ffel him ffrive openliche þet is to zigge þet he ffel zigge his zennes clyerliche and nakedliche zuo þet þe ffrivere iȝi openliche þe herte and þe onderstondinge of him þet him ffriveȝ. Vor þe zike ffel onwri his ziknesse vor oþerlaker þe fizicien ne may naȝt wel werche ne þe leche ne may naȝt werche mid þe zike bote yef he yzi his wonde. And þervore zayþ Boeice þe wyse þet yef þou wilt þet þe leche þe hele hit behoveȝ þet þou onwri þine wonde. þanne þe truont þe ffel teche to by ffrive þet fflewȝ hare poverte and hare ziknesse and doȝ þet voleste bevore vor to habbe þe elmesse alzuo ffel þe zeneȝere onwri and ffeawi his zennes vor to habbe merci an þis is þe þridde condicion þet ffel by ine ffrifte. Efterward the zeneȝere him ffel ffrive yholliche þet is þe verþe condicion vor he ffel zigge alle his zennes and greate and smale and þe aboutestondinges of þe zennes. þanne ffel he verst yzy þe zeve dyadliche zennes of huychen we habbeȝ above yspeke and yholliche of echen him ffrive be þan þet he him yvelȝ gelty no þing to hele no þing wyȝ-

zigge naȝt him to defendi ne nenne oþrenne wraye. And þus him ssrof
 Daviþ þet zayde ine þe Sautere Ich wylle me ssriue and ich wille zigg
 alle mine zennes aye me naȝt of oþren ne ayens oþren ase doþ þe
 ypocrites þet doþ þet vayreste wyþoute þet telleþ hire guodnesses and
 wryeþ hare kueadnesses and wrayeþ þe oþre and þerof þet hi byeþ mest
 hamzelve gelti þet yzyeþ þet mot ine þe oþres eȝe and ne yzyeþ naȝt
 þane refter ine hire oȝene eȝe. Zuyche weren þe Farizeus of þe Godspelle
 þet zayde his guodnesses and onworþede þane publican þet mildeliche
 byet his beyest ine þe temple and himzelve demde bevore God and zoȝte
 merci and zede Lhord God have merci of me zenvolle. And þus him
 ssel deme þe zeneȝere bovore God naȝt vor to lessi his zennes ac vor to
 mori and weȝe wyþoute lyeafinge. Efterward þe ssrifte ssel by yhol naȝt
 todeld ine vele ssriveres. Vor me ssel zigge al to onen naȝt o del to onen
 and þet oþer del to anoþren vor God ne takþ none hede of zuiche tales.
 Efterward me ssel zigge naȝt onlepiliche þe zennes ac þe aboutestond-
 inges alle þet moreþ þe zennes. Vor þe zenne is gratter ine one manne
 þanne ine anoþren ase in man of religion þanne in ane seculer and ine ane
 prelat þanne ine ane loȝer ine ane greate lhorde þanne in ane simple
 manne. Efterward hit is more zenne ine one stede þanne ine anoþren.
 Ase in holi cherche oþer ine oþer holy stede. Efterward ine one time
 þanne in anoþre ase in Lenten oþer in ane heȝe messeday. Efterward
 huanne me zeneȝeþ wytindeliche mc zeneȝeþ more ynoȝ þanne onknaw-
 yndliche. Efterwar me ssel zigge þe condicion of þe zenne vor hit is
 more zenne inc wyfman yspoused þanne in ane sngle oþer in man oþer
 ine wyfman of religion ine ane preste oþer in ane dyakne. Vor þe
 heȝere þet bycþ þe hodes þe gratte is þe zenne. Efterward yef þe zenne
 is aye kende oþer kendeliche. Efterward hou ofte he heþ yvalle into
 zenne and hou longe he heþ ybleved þerine. Efterward me ssel zigge
 yef he ne heþ naȝt yvoȝte aye þe vondinge oþer yef he heþ yporchaced
 þe zenne oþer yvoȝte ine þe vondinge vor þer bycþ some þet ne abideþ
 naȝt þe vondinge ac his porchaseþ and zuo hi valleþ. Efterward þe
 cause and þe vondinge þet comþ to do zenne me ssel zigge and alle
 þe oþre causes and þe aboutestondinges þet moȝe mori þe zenne.

Efterward me fſſel zigge and yerne by þe lemes huermide me heþ yzeneȝed. Verst me fſſel guo to þe herte and zigge his þoȝtes huyche þet hi by oþer vleſſliche oþer gostliche. Gostliche ase aye þe byleve oþer of ydele bliſſe oþer of envie oþer of wreþe oþer of oþre manere hueroſ þer is to moche. þe vleſſliche belongeþ to lost an to wyninges zuo me fſſel wel loki ine alle þise þoȝtes yef þer is consentinge oþer lang bleſſinge ine þe lostes þet is oþer huil aſe moche worþ aſe to consenti. And of alle zuiche þoȝtes he fſſel him fſſrive.

Efterward me fſſel nime yeme yef me heþ yzeneȝed be þe lemes of þe bodie vor me kan zeneȝi ine vele maneres. Verſt be þe heavede hueran me zet ofte grat cost aſe doþ þise leuedis þet zuo curiouſeliche agrayþeþ hire heaueden mid precioſe agrayþinges vor klene ydele bliſſe vor to liki and vor to draȝe zenne. Huervore hi zeneȝeþ ofte kueadliche and nameliche þo þet makeþ zuo greate hornes of hare here oþer of oþren þet hi ſemblaþ wel fole wyfmen. Ynoȝ þer is of ydelenesse aboute hire heaued to kembe to wesse ine trossinge an ine fſſeweres pouringe hueroſ God mochel wreþeþ. Of þise ydelenesse ne byeþ naȝt quitte þe men þet doþ zuo grat Payne ham to kembe and to pouri ine fſſaweres and ine hare here wel to croki an to bleue be strengþe to þan þet hi habbe vayr dorilot þet is ine tokne of kueadnesse and of zuiche ydelenesse hi fſſolle ham fſſrive.

Efterward me fſſel yerne to þe vif wittes of þe bodie huerby me zeneȝeþ wel ofte oþer be þe eȝen ine fole ziȝþe oþer be þe yearen ine folliche to hiere and yhere bleþeliche þe misziggeres and þe blonderes and þe scorneres and þe lyeȝeres and oþre folyes. Oþer be þe mouþe ine folliche to spekene ine to moche ethe and to moche drinke. Oþer be þe nase ine to moche him to liky in guode smelles. Oþer be fole takinges and inhoneſteliche oþer ine him zelve oþer ine his wyve þet he heþ oþer ine oþren þet wors is bi hit man bi hit wyfman.

Alsuo he him fſſel fſſrive of mochel hede þet me deþ ine fſſredinge to bedde and to regge and hosiinge and fſſoinge and of alle oþre þinges þet he beþengþ. And þous is þe fſſrifte yhol huanne me zayþ alle þe

lackes greate and smale. And þis is þe verþe condicion þet ffel by ine ffirfe.

þe vifte condicion zuo is þet me ffel by yffrife mildeliche vor þe zeneȝere spekþ to God þet yziȝþ his herte. þanne þe ffirvere ne is bote þet yeare of God and þet ha yherþ he not naȝt ase man ac ase God. And þervore ffel þe zeneȝere him mildi ase moche ase ha may bevore God and zigge his zennes mid greate drede and ffel his zennes alle keste out tovore him ase zayþ þe writinge. Ase me helt vol a pot of wetere huanne þet weter is yffet þer ne blefþ no colur ase ine melk ne smel ase ine wyn ne smac ase ine hony alzuo me ne ffel ofhyalde of þe zenne zeȝþe he hit heþ yzed ine ffirfe ne þet colour þet is þe kueade matere þet me neþ yhelt oþer ine speche oþer ine ziȝþe oþer ine kueade velazrede to volȝy oþer ine oþre þinges þet heþ colour of zenne. Efterward me ffel lete þane smack of zenne yef he ofhalt þane smack of zenne þet þengþ of þe zenne þet he heþ ydo and him lykeþ wel ine þoȝte and is ypayd. Ac he ffel þenche of his zennes mid greate drede and mid greate zorȝe of herte and him zelve ffende ine him zelve and habbe greate ffame tovore God and vest wil þet nevre mo to zenne ne ffel wende ayen þaȝ me ffolde hine al toheawe.

Efterward me ffel lete and bevly þane smel. þer byeþ zome þet wel vorleteþ þe zenne ac bleȝeliche hi hereþ þerof speke. Ac he þet him wel vorþingþ he ne ffel naȝt þerof yhere speke þet he ne ffolde habbe wlatiinge.

þe xixte condicion þet ffel by ine ffirfe is þet me ffel ofte by yffrife vor manie skeles. Verst vor to zeché þe more grace of clennesse ase þet line cloþ þet is yhuyted be ofte wefinge. Efterward vor þe zennes venials huerine me valþ ofte and huo þet ofte him bevelþ ofte he him ffel wefse. Alsuo ase hit behoveþ ofte þet ffip lhade out þet weter þet alneway geþ in. Efterward vor to cachie and veri þane dyvel vram him. þe voȝel him verreþ bleȝeliche vram þannes huer me brekþ his nest and vram þannes huer me him benimþ his eyren. Efterward vor to lyerni him wel to ffirfe vor wone makeþ maister ase hit ffeweþ ine þise oþre creftes. Efterward vor þet me voryet ofte þe zennes þervore me ffel ofte

by yssrive and telle. Afterward vor þet me not yef me heþ wel yby yssrive oþer vorþenchinde zuo me ssel ofte winne ayen þet me heþ lesse ynoȝ ydo. Afterward him zelve þe more vor to bouȝe and vor to habbe þe more mede of God. Þervore me acsede ane abbotte huervore he him ssprof zuo ofte and he ansuerede þervore he zede þet ich habbe alneway drede þet ich ne am naȝt wel yssrive. Afterward ich me beþenche ofte of some þinges þet ich ne habbe naȝt yzed and þervore þet be þe ffrifte ich me arere alneway þe more milde.

Nou hest þou yherd hou me ssel by yssrive nou þou sselt ywyte þet vif þinges specialliche destorþeþ zoþe ffriffþe.

þe verste is ffame þet he ne dar naȝt zigge his zenne vor ffame. And þet deþ þe dyevel þet him zet bevore þe ffame him vor to sette þane mouþ ase deþ þe þyef þet þrauþ þane little bal into þe hondes þrote þet he ne ssel naȝt berke vor of zuyche kende is þe ilke litel bal þet makeþ þane hond domb huanne me hit þrawþ into þe þrote. Ac þe zeneȝere ssel þenche þet þe ffame þet me heþ ine þe ziggenge of þe zenne is grat del of þe amendinge. Afterward he ssel bleþeliche drinke a lite of ffame vor to bevly þe greate ffame þet þe zeneȝeres abideþ ate daye of dome huanne ech of þe wordle ssel yzi his oȝene zennen. þet oþer þing is wycked drede vor to do greate penonce þanne þe dyevel deþ into þe eare of þe zeneȝere þou ne miȝt naȝt lete þine wones. Zuich volk is ylich þe horse þet heþ drede of his ssede and vorzoþe hit ne is bote ssed al þet me may do of penonce ine þise wordle to þe ziȝþe of þe pine of helle oþer of purgatorie. þe þridde kueade love þet þe dyevel heþ zuo þane zeneȝere vorzoke þet he loveþ zuo his lost þet he hit nele lete zuo þengþ þet vor naȝt he him ffrifþ zuo he slepþ ine his zenne ase deþ þet zuyn ine þe wose. þe verþe þing is hope of lang lif þervore þe dyevel zayþ þou art yong man þou sselt libbe longe arrere þe and do þi wyl þou sselt wel come þer to þe to ffrive. Ac he ne ziȝþ naȝt þane dyaþ þet him wayteþ and þet hine wile nime raþre þanne he ne wene vor God þet behot voryevenesse to him þet vorþingþ he ne behat him naȝt tomorȝe ase zayþ saynt Gregorie. Þervore þe dyevel playþ ofte mid þe zeneȝere ase deþ þe cat mid þe mous þanne he his heþ ynome and huanne he heþ

mid hire longe yplayd þanne he his eth. þe vifte þing is wanhope huerin þe dyevel deþ þane zeneȝere ac he ffolde þenche þet God voryefþ liȝtliche to ham þet vorþingþ and more is bleþelaker vor to yeve voryeve-nesse þanne we vor to aksi.

OF YNOȝBOTE.

After þe ffrifte comþ ynoȝbote þet is þe amendinge þet me ffel do bi þe wille and bi þe rede of þe ffrivere þet ffel deme þe amendes be þe geltes oþer ine vestinges oþer ine elmesse oþer ine benes oþer in oþre þinges ase be þan þet þe zenne acseþ. And þe zike ffel bleþeliche bouȝe to þe fisicien vor to habbe helpe and þet guode chi[1]d deþ bleþeliche þe herte of his vader gostlich vor þe guod of his zaule.

Nou hest þou yherd þe þri þinges þet heleþ þet hauberk of penonce huer mide God armeþ his newe knyȝt vor to overcome þet viȝt þet he heþ aye zenne and he ffel overcome þise viȝtinge he ne heþ hede of þane oþrene dyaþ ase zayþ sayn Jon. þe verste dyaþ of þe zaule is þe dyaþ of zenne þet overcomeþ be penonce huerby me askapeþ þane oþrene dyaþ þet is þe dyaþ of helle þet sterue ne may. þet is þe verste boȝ of þe trawe of prouesse. Huo þet overcomeþ þane viȝt he overcomeþ ane oþrene. Huan þe man him vorþingþ of his zenne þane com þer a newe wrestlinge to his oȝene herte huet penance he ffel do, and huet lif he ffel lede and vele þer byeþ zuyche þet ine þo viȝt byeþ overcome. Vor ase God zayþ ine his spelle nou y leveþ nou hi misleveþ nou hi wylleþ nou hi ne wylleþ nou hi proposent nou hit is betere þervore hi byeþ ase þe wedercoc þet is ope þe steple þet him went mide the wynde. Ac huanne þe man serveþ God and strenþeþ his herte ine his guode wille þanne if þe ilke viȝt overcome an þanne makeþ him God strang and stedevest ase a pos ine his temple þet is Holy Cherche ase zayþ saint Jon. þis is þe oþer ovecominge and þe ffepe þet him kepþ.

Efter þise wrestlinge comþ þe þridde þet þe man heþ to his oȝene vleſſe þet mochel him playneþ and grocheþ huanne hi beginþ to vele þe harnesses and þe smertnesses of penoncess and mochel ha viȝt vor to come ayen to his yealde wones þet vles is þet kucade wyf huerof

spekþ Salomo þet huo þet mest deþ hare wil þe worse him is and þe more hi is ayen him and huo þet him let overcome be his vleffe he is inc a wel zorȝvol þreldome and wel vil. And þet wes betokned ine Samson þe stronge þet vor þan þet he let him overcome be ane wyfmanne he vorleas his her of his heauede huerinne wes his greate strengþe and þe eȝen of heauede and þe strengþe of his bodie and vil into þe honden of his yvo þet him deden grinde ate querne ffamvolliche. Al þis deþ þe dyevel gostliche to þan þet him let overcome be his vleffe. Huo þet þerne viȝt overcom God him behat þe huyte robe of chastetee and of innocence ase zayþ þe Apocalipse.

After þise viȝtinge comþ þe wordle and dame Fortune mid al hare hueȝel þet assyleþ þane man a riȝt half and a left half þet byeþ tuo wel greate viȝtinges huer moche volk is overcome a riȝt half and a left half ase zayþ þe Sauter. Vor more is strang þe vondinge þet comþ of worþffipes of richesses of lostes þet þe dyevel byet and deþ bevore þanne by þe ilke þet comþ be aduersete ase of poverte of zynnesses þet God zent. And þe ilke þet overcomþ þane verþe viȝt þet is huo þet vliȝþ and onworþeþ mid herte þe worþffipe of þe wordle God him behat worþffipe and heȝnesse ine hevene. Vor he him wyle do zitte mid him ine his trone ase zayþ þe Apocalipse. To him þet f sel overcome þane vifte viȝt þet is a left half þet is aduersete of þis wordle God him behat þe manne þet is yhed þet is þe greate zuetnesse an þe greate likinge of paradis þet non ne him may benyme. Vor be þe manne þet wes zuo zuete þet ech vand zuych smac ase he wolde is onderstonde þe greate zuetnesse þet greate lost þet God hordeþ and wyteþ to ham þet overcomeþ þe aduersetes of þise wordle. þe zixte viȝt þet is wel strang is aye þe kueades þet byeþ in þise wordle þet byeþ þe lemes of Anticrist þet werreþ þe guode men be hare strengþe ase deden ine ealde time þe tyrans þe martires þe eretiks þe guode cristene men and f sole do ine þe ende of þe wordle þe lemes of Anticrist þet f sole werri zuo þe guode Cristene þet onneaȝe f sel by eny þet dor byknawe þet by Cristen vor þe strengþe of Anticrist and of his lemes þet is þet best þet sayn Jon yzeȝ þet werredre þe halȝen

huerof we habbeþ bovore yspeke. þe lemes of þise beste ham ffeaweþ
 nou ine kueade princes and inc kueade overlinges þet be hare greate
 covaytise defoulent and bevleaþ and ethelþ are onderlinges zuo þet þe
 guode men þet byeþ onder ham habbeþ ynoȝ to þolye and ynoȝ of zorȝes
 and of greate misval. Ac þe ilke þet al nimþ ine þo kuodnesse ase dede
 Job and him lefþ al ine God overcomþ þis riȝt and to þan þet hit over-
 comþ God him behat þet he him wyle yeve miȝte over his yvo ase zayþ
 zaint Jon ine þe Apocalipse. Efter alle þise viȝtinges comþ þe laste þet
 mest is strang. Vor þe dyvel þet mochel is kuedvol and sotil huanne
 he yziȝþ þet þe man is yclive ope þane hel of perfeccioun and he heþ
 alle viȝtes bevore yzed overcome þanne asayleþ him be ydele blisse and
 be presumption vor him þingþ þet he is a wel guod man and wel mid
 Gode vor þet he heþ zuo moche ydo and yþole vor him huervore he
 valþ oþerhuil vram zuo heȝe zuo loȝe ase dede Lucifer. And þervore
 hit is grat nyed þet þe man by wys and ywer him vor to were vram
 ydele blysse þet makeþ þe efterwarde. Vor ine þe ende liþ ofte þe
 accombringe and nyxt þe havene spillþ ofte þet ffip þet geþ zikerliche
 ine þe heȝe ze. þervore hit behoveþ þet he agrayþi his zayl þet is his
 onderstondinge to þe havene of helpe þet is to Jesus Crist be þe wynde
 of stedevest love and of grat wylninge of God. þis is þe ende of
 riȝtvolnesse huerof we habbeþ above yspeke þet comþ of þe yefþe of
 strengþe and of þe virtue of prowesse aze þe guode kniȝt and orped þet
 heþ guod herte and hardi and heþ yby ine vele þrestes mid grat wil and
 grat honger to ffewy his strengþe ine tornemens oþer ine viȝtinges him
 vor to alosi and vorzoþe huo þet heþ grat love of God and grat honger
 and grat wilninge of his helþe he ovecomþ liȝtlyliche þise last viȝt.
 Vor he nele he naȝt ne wylneþ ine þise live bote þet is to þe worþfife
 and to þe blisse of God and helþe of his zaule. And huo þet þis viȝt
 overcomþ he winþ þe mede huerof saint Jon spek huer þet oure Lhord
 zayde ine þe Apocalipse to him þet ffel overcome Ich wylle him yeve to
 ethe of þe trawe of live þet is amidde paradys þet is Jesu Crist þet yefþ
 lyf evrelestinde huerby alle þe halȝen libbeþ ine þe blisse of paradis and
 byeþ alle volle and volveld. And þet is þe blissinge þet oure guode

mayster behat ine his Spelle to his guode kniȝtes huanne He zede yblissed
byeþ þo þet habbeþ honger and þorst of riȝtvolnesse þet is of God to
servi and to lovie vor hi ffolle by volveld of þe frut of þe trawe of live.
þet is þe ende and þe guodnesse of þise virtue þet is ycleped prowesse
huerto ous lede þe yefþe o strengþe.

OF ȝE YEFþE OF RED AND OF VIRTUE OF MERCI.

Ase þe Holy Gost yefþ strengþe and wyl of greate þinges to onder-
vonge alsuo He yefþ red huerby me comþ to guode heauede and to
guode ende of þet me nimþ an hand. þet is a grat grace þet þe Holy
Gost yefþ þet is ycleped þe yefþe of red huerby þe man heþ grat
bezyinge and grat beþenchinge in þet henymþ an hand and þet he
ne by to hastif ine his nimiriges. Vor ase zayþ þe filozofe greate þinges
byeþ ydo naȝt be strengþe of bodie ne be armes ac be guod red. And
anoþer zuo zayþ þet hette Socrates þet of hastif red hit vorþingþ
efteward and þervore zayþ Salomon Ne do naȝt wyþoute guod red
and efter þe dede hit ne ssel naȝt þe vorþenche.

þis grace him sneweþ ine man ine þri maneres. Verst to zech
bleþeliche guod red. þous redde Tobye his zone. Vayre zone zayþ he
zech evremo red of wyse men. And Salomon þus zayþ þer no guod
red ne ys þet volk tovalþ and is al onzauwed ac hi is wel yholpe
huanne þer is moche guod red wyþinne. Ac loke þe zayþ þe wrytinge
vram kueade rederes and ne akse no red at foles vor hi ne lovieþ bote
þet ham likeþ naȝt þet payeþ God. Alsuo tekþ þe writinge þet me ssel
zech red ate yealden and naȝt mid þe yonge þe ne byeþ naȝt yproved
ine nyedes. Ac mid þe yealde þet habbeþ yzoȝe and yproved þe þinges
þet is þet wyt and þet red. Vor þan þet Roboam Salomonnes zone
vorlet þane red of þe yealden guode men vor þane red of yonge he
vorleas þet gratteste del of his kingdome.

Efterward huo þet heþ þise yefþe he onderzekþ þe redes þet me him
yefþ and þengþ mid greate beþenchinge þet is grat bezyinge yef me
him ret wel and treweliche naȝt liȝtliche yleve to þe rede oþer to þe
ziggenge of one manne ne of tuaye hou moche þet hi by his prives and

his vrendes. Huerof Seneke zede þet wys man exameneþ þe redes and ne ylefþ naȝt liȝtliche vor þe ilke þet ylefþ liȝtliche vint ofte þet me him gyleþ and misret. Efterward huo þet þis yefþe heþ he boȝþ to guod red þanne he hit heþ yvounde vor naȝt he zekþ red þet ne heþ no wyl to do laȝe huerof Salomon zayþ þet hit þingþ to þe fole þet he is ine riȝte waye. Ac þe wyse zayþ on red is to zigge vor þe wyse bouȝþ to guod red þet þe foles onworþeþ. þe meste profitable red þet me may habbe is þe red of oure guode maistre Jesu Crist þet is the Wysdom of God þe Vader of huam comþ al guod red ous brengþ vram hevene þe ilke þet is þe Angle of hed ase zayþ þe writinge þet is þet red þet He ous yefþ ine his Spelle huanne He zede yef þou wylt by parfit guo and zel al þet þou hest and yef hit þe poure vor Godes love an com efter Me and þou sselt habbe grat hord ine hevene. Yziȝ and þench huo yefþ þane red vor þet is ase zayde þe Wysdom of God þe Vader þe Angel of hed þet is zoþ God and zoþ man þet com ine erþe þe vor to rede and þe vor to teche þane way and þane riȝte peþ to guonne into paradis þet is þe peþ of poverte huerby let þe Holy Gost þo þet he aliȝt of þe yefþe of red. Zoþ hit is þet ine oþre manere and be oþre waye hi moȝe ham soui. Ase be þe waye of þe hestes of oure Lhord Jesu Crist loki ase ine spoushod oþer ine wodewehod and ine richesses of þe wordle huanne me his uzeþ wel. Ac þe Holy Gost be þe yefþe of red let and draȝþ vorþ more riȝtvolliche and more zikerliche be þe peþe of zoþe poverte huerby me onworþeþ and deþ ondevot þe wordle and alle covaytise vor þe love of God.

þes yefþe of red bestrepþ þe zenne of avarice and of covaytise and zet a wel vayr trau þet is þe virtue of merci þet is zorȝe and þolemodnesse of oþre manne kuead and of oþre manne misdede. þet trau heþ zeve stapes huerby hit wext and profiteþ þet byeþ þe zeve þinges þet moche ledeþ man to merci and to habbe þolemodnesse of oþre manne kueade. þet verste þing þet ssel man sterye to merci is kende vor ase zayþ þe boc þet spekþ of kende of bestes no voȝel ne eth of oþren yef he is of his kende. Efterward þe ilke zelve boc zayþ þet on mere draȝþ vorþ þet colt of anoþre huanne hi is dyad. Efterward

me heþ moche yzorȝe and yproved and is ine þo hoc yvounde þet þe wolves draȝeþ vorþ þe children þet byeþ vorkest and wereþ his vram oþre bestes. Wel ffel þanne a man habbe pite and þolemodnesse of þe kueade of þe oþre þet is him anlich ine kende þet alle we byeþ of one kende and of one fſepþe and to one vorbisne ymad ase we habbeþ yzed bevore. þe oþer þing þet ffel man draȝe to merci and to þolemodnesse of oþre manne kuead þet is grace vor alle we byeþ lemes of o body þet is of Holy Cherche be grace and o leme heþ kendliche of anoþren þolemodnesse. Efterward alle we byeþ wiþ boȝt of one zelve pris þet is mid þe blisvolle blode of Jesu Crist þet He ffedde vor ous ine þe rode ous vor to wiþbegge vram þe dyȝe evrelestinde. Huanne Godes Zone wes þanne zuo reuȝevol zuo vol of merci avoreye ous wel ffolle we habbe reuȝe and þolemodnesse þe on of þe oþre helpe and soucourí þe on þe oþer. Efterward alle we byeþ children of Vader and of Moder be byleave and be grace vor we byeþ Godes children and of holy Cherche and þe on broþer ffel helpe þe oþren þanne he yziȝþ his niede vor ate niede me yziȝþ huet þe vrend is. þe þridde þing þet ffel moche man sterie to merci is þe heste of þe holy writinge þet redeþ and hoteþ þe workes of mersi above alle oþre workes. Huerof þe wise Salomon zayþ ywyte þe zayþ he þet þin heued ne by naȝt wiþoute oyle vor be oyle is yvorþed þet ver ine þe lompe and ine lompe is onderstonde merci þet ffel by evremo ine þine heuede þet is ine herte. And al ase þe oyle op arist ine þe lompe alle þe oþre woses alsuo merci alle þe oþre virtues. An alsuo ase þe oyle norisseþ and lokeþ þet ver ine þe lompe and huanne hit faileþ þet ver is ykuenct alzuo huanne merci fayleþ þe love of God faileþ ase saynt Jon zayþ. Huo þet yzeȝe his broþer zayþ he habbe niede and mezayse and ne him yefþ þe dore of his herte þet is to zigge huo þet ne heþ reuȝe and him ne helpþ yef he may hou is he zayþ Godes love ine him. Ase yef he zede þet ne may naȝt by. Vor þe oyle of merci is yfaled ine þe lompe of herte.

Efterward þe guode Tobie toȝte his zone and zayde þus. Vayre zone bi mercivol as þe miȝt yef þou hest ynoȝ of guode yef largeliche and yef þou hest lite of þo litle yef gledliche. And oure Lhord Jesu Crist zayþ

ine his spelle Guo zayþ He and zel al þet þou hest and yef hit þe poure. Þet is þe virtue þet þe holy writinge ret more generalliche vor þet is þe virtue þet God mest is mid ypayd ase zayþ þe writinge. Huerof God zayþ be þe profete Ich wille He zayþ merci and naȝt sacrifice and saint Austin þus zayþ þet þer ne is no þing þet makeþ man zuo by beloved mid God ase pite. Vele men makeþ to God sacrifices of vestinges of peregrinages of ffarpenesses of bodie ac vor to do elmesse hi byeþ straite and wrechchen. Efterward þer byeþ manie men to huam God heþ largeliche yyeve of timliche guodes and makeþ sacrifices naȝt to God ac to þe dyevle oþer to þe wordle in þet hi despenderþ folliche hare guodes ine ydelnesses vor bost of þe wordle ac vor to yeve vor God hy byeþ harde ase an aymont.

Efterward ase merci likeþ to God alsuo hit ne likeþ noþing to þe dyevle. Vor þet is þe armure huerby he is þe raþre overcome ase zayþ a glose ope þe Sautere. Vor he ne may naȝt þolye þane guode smel of þe ilke smerieles na more þanne þe boterel þanne smel of þe vine. Zuych smel ne miȝt naȝt Judas þolye þo þe Magdalene smered Jesu Cristes vet mid þe precious smerieles vor him þoȝte þet hit wes þing vorlore and he betere lovede þet zelver ine his porse be his covaytise. Of zuiche volke is lhord a dyevel and mayster þet is ine helle þet is ycleped flette pors þet an hermite yzeȝ þet zede þet he hedde þet mestier vor to sette þe porses of þe wrechchen þet hi ne ffolle by open to do elmesse.

þe verþe þing þet ffol man sterie to merci is þe greate largesse of oure Lhorde þet yefþ largeliche to allen be þet þet hy byeþ ase zayþ saint Jacob and makeþ þe zonne ffinne ope þe guode and ope þe kuead ase He zayþ ine his Spelle. Vor þanne huo þet is zuo large to ous vor He ous yefþ al þet we habbeþ of guod we ffolle by large and cortoys þe on aye þe oþre and helpe þe on þe oþre vor þus He ous hat ine his Spelle þo He zede byeþ vol of merci ase youre Vader is. þe Zone ffol by ylich þe Vader oþer he is onkende be zayne Peter. And þervore zayde þe wyse ine þe writinge by mercival and reuþvol to þe vaderlyese ase hire vader and hirc moder and þous þou ffelt by Godes zone.

þe vifte þing þet ffel man sterie to merci is worþſſipie God. Vor ase zayþ Salomon þe ilke worþſſipeþ wel God oure Lhord þet deþ guod to þe poure vor þet me ham deþ me hit deþ to God ase Himzelf hit wyt-nesseþ ine his Spelle. Þet þou hest ydo He zayþ to onen of mine poure þou it hest ydo to Me. Þe poure byeþ þe little mayne of oure Lhorde yef þou worþſſipeþ þe pouere þou worþſſipeþ God vor huo þet worþ-ſſipeþ þe mayne he worſſipeþ þe Lhordes sergont and huo þet deþ ffame to þe maine he deþ ffame to þe sergond. Of þisen we habbeþ vayre vorbysne ine mine lhorde sant Martin to huam God Him ffewede þe niȝt afterward þet he todelde his mentel to þe poure and wes bevealde ine þe mentle and zede to his angles Martin yet nou ypounſened me heþ yſſred mid þise cloþe.

þe zixte þing þet ffel moche sterie ane man to merci is þe dred of dom vol ase zayþ saint Jacob Dom wyþoute merci ffel bi do to þan þet ne deþ workes of merci. Vor ase God zayde in his spelle Huanne me comp to þe dome þe dom ffel by yeve aye þo þet ne habbeþ ydo þe workes of merci vor God ham wile do þet dyaue eare and þerof hit ne is no wonder to þan þet anhaste makeþ ham dyaue to þe poure ase He ffeweþ ine þe Godspelle ine þe vorbisne of þe riche manne þet onworþede þane lazre vor þet he him wernde his elmesse God him wernde ane drope of weter þer he wes ine vere of helle. Alsuo to þe fole mayde-nes þet ne hedde non oyle ine hire lompes God ham sette þe gate of þe sposayles and ham zede Ich not huo y byeþ zuo þet hy bleften wyþoute. þis He ffel do ate day of dome to wrechchen and to þe covaytous þet ne ffolde habbe þe ledinge of me[r]ci þet let þe zaules into paradis and ham makeþ way to comene tovore God ase zayþ þe wrytinge ase me makeþ way and ondeþ þe gate bleþeliche to þan þet brengþ vayr present. Vorzoþe ariȝt accorsed ffel by þet vram reuþe went þane reg at þo daye vor God ffel yeve dom wel dredvol þet ffel by zuo vest and zuo stable and vor alle time yconfermed ne nevre ine none time wyþcleped. þes dom Y zed bevore ffel He do ase king. þanne ffel he keste his greate manzinge as þe heȝe biffop an soverain pope. Vor king he is and biffop ase zayþ þe writinge. Vor he nom

kende of man of kinges kennd and of bissoppes. þe ilke amanzinge sel by ope alle þo volke þet ffole by a left half non ne worþ vorbore. þet ffole by þe kueade huiche He ffel miszigge vor hare ontrewen and þus He ffel ham zigge Guoþ ye acorsede into þe greate vere evrelestinde ine helle þe stinkinde and þyesterness of fford þet is agrayþed to þe dredvolle dyvele and to his velaȝes þet habbeþ ymad his messages. A allas þes dom þaȝ hit by well ffort vorzoþe hit ffel by wel zorȝvol and hard huanne He his ffel wreke out of his velaȝrede mochel is to drede zuo harde todelinge.

þe zevende þing þet ffel moche man sterie to merci is a zed þet betere makeþ frut ine lhene þhanne hit do ine vette. Hou merci multiplieþ þe timliche guodes hyerof we habbeþ vele vayre vorbisnen huerof ich wille hier zome telle. Me ret of saint Germain of ancerne þet þo he com vram Rome ate outguoinge of Melane he acsede at onen of his diaknen yef he hedde eny zelver and he ansuerede þet he ne hedde bote þri pans vor sayt Germayn hit hedde al yeve to pouren. þanne he him het þet he his ffolde yeve to þe poure vor God hedde ynoȝ of guode huerof he hisc vedde vor þane day. þe dyaene mid greate pine and mid greate grochinge yeaf þe tuaye pans and ofhild þane þridde. þe sergont of ane riche kniȝte him boȝte ane his lhordes haf tuo hondred pans. þo clepede he his dyaene and him zede þet he hedde benome þe poure ane peny and yef he hedde yeve þane þridde peny to þe poure þe kniȝt him hedde yzent þri hondred pans.

Efterward me ret ine þe lyve of John þe Amoner þet wes zuo ycleped vor þe greate elmesses þet he dede. A riche ientilman wes yrobbed of þieves zuo þet him naȝt ne bleftc. He him com to playn to þe vorzede manne and he him zede hist as he hedde greate reuþe þerof and het his desspendoure þet he him yeave vyftene pond of gold. þe spendere be his covaytise ne yeaf bote vyf. An haste a gentil wymman wodewe zente to þe vore yzede Jon vif hondred pond of gold. þo he clepede his spendere and him acesede hou moche he hedde yyeve to þe kniȝte he ansuerede vyftene pond. þe holy man ansuerede þet nay he ne hedde bote vyf and huanne he hit wiste þe ilke zelve þet his hedde onder-

vonge zuo zayde to his spendere þet yef he hedde yyeve þe viftene pond
 þet he hedde yhote oure Lhord him hede yzent be þe guode wyfman
 a þouzond and vyf hondred pond. And huanne he acsede ate guode
 wyfman þo he hedde hise ycleped hou moche hi hedde him ylete hi
 andzuerede þet verst hi hedde ywrite ine hare testament þet hi him let
 a þousend and vyf hondred pond ac hi lokede afterward ine hare
 testament and hi yzeȝ þe þousend pond defaced of hire write and zuo
 ylefde þe guode wyfman þet God wolde þet hi ne zente bote vif
 hondred.

Afterward saint Gregori telþ þet saint Boniface vram þet he wes child
 he wes zuo piteuous þet he yaf ofte his kertel and his fferter to þe
 poure vor God þaȝ his moder him byete ofte þervore. þanne bevil þet
 þet child yzeȝ manie poure þet hedden mezeyse he aspide þet his moder
 nes naȝt þer an haste he yarn to þe gerniere and al þet his moder
 hedde ygadered vor to pasi þet yer he hit yaf þe poure and þo his
 moder com and wyste þe ilke dede hi wes al out of hare wytte þet child
 bed oure Lhorde and þet gernier wes an haste al vol.

Afterward þer wes a poure man ase me zayþ þet hedde ane cou and
 yhyerde zigge of his preste ine his prechinge þet God zede in his
 Spelle þet God wolde yelde an hondredvald al þet me yeave vor Him.
 þe guode man mid þe rede of his wyve yeaf his cou to his preste þet
 wes riche þe prest hi nom bleȝeliche and hise zente to þe oþren þet
 he hedde. þo hit com to even þe guode mannes cou com hom to his
 house ase hi wes ywoned and ledde mid hare alle þe prestes ken al
 to an hondred. þo þe guode man yzeȝ þet he þoȝte þet þet wes þet
 word of þe Godspelle þet he hedde yyolde and him hi weren ylocked
 bevore his bisoppe aye þane prest. þis vorbisne ffeweþ wel þet merci is
 guod chapvare vor hi deþ wexe þe timliche guodes.

OF þE GUODNES OF ELMESSE.

Nou hest þou yhyerd þe boȝes of þe trawe of merci ac vor þan þet
 moche volk byeþ þet hare elmesse þet hy doþ hi lyezeþ and hare oþre

guodes vor hi ne doþ naȝt ase hy ffolde þervore ich þe wyle ffeawy ffortliche hou me ffel makey elmesse to þan þet hi by helpsam and þet hi liky God.

þanne huo þet ffel do elmesse hel ffel loki þri þinges. Verst huerof he deþ elmesse vor he hit ffel do of his oȝene and naȝt of oþre manne and þerof þet he heþ of guode wynninge and trewe. God ne heþ hede of kueade yef þes ae He his loveþ trewe and guode. Elmesse þet is ydo of þyef þe of tol of robbinge of gavelynge oþer of oþre kueade gaderinge hit ne likeþ noþing God. Huerof þe writinge zayþ þou ne ffelt naȝt maky none sacrifice to God of oxe ne of ffep þet by spotty vor God heþ grat wlatiynge of zuych sacrifice. And þe wyze zayþ in þe writinge þe ilke þet makeþ sacrifice to God of þe guodes of þe poure he deþ ase þe ilke þet sslaȝt þet child bevore his vader. And saynt Austin þus zaiþ Huet yef þe is þet he zayþ þet þe on nimþ gledliche and þe oþer hit lyest wepindeliche and þervore ffel ech loki huerof he deþ elmesse.

Efterward he ffel loky to huam he hit deþ þanne þe writinge zayþ Loke to huam þou ffelt do guod. Do guod to þe guode þet is to þan þet þou wenst by guod and ne yef naȝt to þe ffrewe ne ne loke naȝt þane zeneȝere. Þet is to zigge þet þou ne ffelt naȝt yeve to þe kueade be þe scle of his kueadnesse ase doþ þo þet yeveþ þe ribaus and menestrals vor hare wylkednesse ne oþrlaker hi nolden ham yeve naȝt þet is wel grat zenne ase ziggeþ þe halȝen. Ac huo þet ham yefþ naȝt vor hare kueadnesse ac vor reuþe and vor þolemodnesse of hare pourehede and of hare wyves and of hare children. Yef hi hise habbeþ oþer of hire vader oþer of hire moder oþer vor oþre guode skele ase his vor to wyðdraȝe vram zenne he deþ wel. Þanne elmesse yyeve to þe poure and more to ham þet byeþ riȝt poure of herte and of wyl þet habbeþ ylete vor God þet hi hedden oþer þet hi miȝte habbe þet þo þet ne byeþ naȝt poure of wylle ac poure of nyede wel ich habbe þe eft yzed and alneway me ffel ham bleþeliche yeve and nameliche to þe poure ffamveste and to þe vaderlease an to wyfmen wodewen and to oþre niedvolle þanne me yziȝþ þe nyede and me hit moȝe do and zuo me is yhealde to þe oncouþe above

alle oþren me if yhyealde to vader and to moder huanne me yziȝþ hare nyede. Vor þe kende hit tekþ and God hit acseþ and hat.

Me ret of þe heyrone þet he draȝþ vorþ his vader and his moder huanne hi byeþ calde and ne moȝe ham naȝt porchaci. Þervore kende tekþ þet me fſel guod do to vader and to moder and huo þet hit ne deþ he is on-kende and zeneȝeþ aye kende and aye God þet hat to worþſſipie vader and moder and þervore hit is wel riȝt þet it misvalle to him and to hare þet deþ harm vader oder moder aſe hit is manye ziȝe yvalle.

Efterward me fſel ysy hou me fſel do elmesse and þe manere his vor to yevene. Your conditions be þe writinge fſolle by ine elmesse. þe verste is þet me hise yeve gledliche and mid guod herte vor God lokeþ more þe herte þanne þe honden. Huerof saynt Gregorie zayþ þet God ine his sacrament ne lokeþ naȝt hou grat þing me yeve ac mid huet herte aſe hit ffeweþ wel in þe Godspelle of þe poure wyfman þet ne hedde bote tuaye verþinges þet hi offrede to þe temple huerof oure Lhord zayþ þet hi hedde more ylayd þanne alle þe oþre þet hedden ylayd greate þinges. Vor more likeþ oþer huil to God an alfpeny þet a poure yefþ gledliche vor God þanne a riche man yeave an hondred marc grochindeliche and mid zorȝe of herte and þervore zayþ þe wyse ine þe writinge make he zayþ vayre chiere and glede ine alle þine yefþes. And zayne Paul zuo zayþ þet God loveþ moche þane yevere þet is gled and corteys. And zome þer byeþ zuo vyleyne to þe poure huanne hi ham yeveþ enye elmesse an haste his misziggeþ voulliche and his clepyeþ truons and ham ziggeþ zuo vele atuytinges and of folyes er þan hi ham aȝt yeve þet wel is worþ þet zelver. þe ilke elmesse ne payþ naȝt God and þervore zayþ þe wyse ine þe writinge Bouȝ þin care he zayþ to þe poure wyþoute zorȝe and him ansuere mildeliche.

þe oþer þing þet behoveþ ine elmesse is þet me hit do zone and hasteliche. þerof Salomon zayþ Ne zay naȝt to þine vrende guo and com ayen to morȝe and þanne ich wylle þe yeve huanne þou him miȝt an haste yeve. And ine anoþre stede he zayþ Ne leng naȝt þine yefþe vram þe nyedvolle. þet is to zigge ne make him naȝt abyde huanne þou miȝt

an haste yeve. þet is aye vele riche þet makeþ grede þe poure þet habbeþ to done mid ham and zuo moche his doþ abide zuo vele ziþe hit behoveþ ham bidde and bezeche bevore er hi wylleþ aȝt do þet to moche hy ham zelleþ þe guodnesse þet hi ham wileþ do. Vor ase zayþ Senekes No þing ne is zuo diere yboȝt ase þet me heþ be biddinge. And þis is þet me zayþ ine atwytinge. Dyere ha bayþ þet byt. And þous ffel ech man wel do zuyfliche vor his zaule þer huyle þet ha leveþ and hol. þanne þe wyse zayþ ine þe writinge Vayre zone he zayþ do guod of þinen yef þou hest huerof and offre to God worþi offringe þer huyls þet þou levest vor þe dyaþ ne abyt naȝt. And ine anoþre stede he zayþ Do guod to þine vriende tovore þe dyaþe þet is to þine zaule to huam þou ffelt do guod tovore þine dyaþe oþer to þine trewe vrende þet is Jesu Crist to huam þou ffelt guod do tovore þine dyaþe doinde elmesses vor þe love of Jesu Crist to his poure. Vor þet me deþ þe poure me deþ hit to Him ase He zayþ ine his Spelle. þanne þe elmesse þet me yef þ in lyve and ine helþe more is worþ þanne þe ilke þet is ydo efter þe deaþe. Alsuo as þe lanterne þet me berþ bevore þe manne him let bet and more zikerlaker þanne þe ilke þet me berþ behynde þe regge. And þervore ous amonesteþ sainte Paul þet we do guod þerhuyle þet we libbeþ. Thanne a riche man ffel come to ane toune oþer to a cite he zent his messagyers bovore vor to nime guod in oþer oþerlaker he miȝte wel fayly guod in vor to habbe. þe guode forriers þet nimeþ and agrayþeþ þet hous of paradys to þe riche manne byeþ þe elmessen þet ha deþ ine his live. þe elmessen þet byeþ ydo efter þe dyaþe byeþ ase þe hewe recreyd þet late comþ hom zuo þet þe lhord is oþerhuil euele yherberȝed.

þe þridde condicion þet ffel by in elmesse is þet me ffel yeve largeliche be þan þet me heþ huerof þe wyse zayþ Yef to God be þan þet he heþ þe yyeve. And Thobye zayþ alsuo Be þine miȝte by reuþevol and mercivol yef þou hest moche guod yef largeliche and yef þou hest lite yef þerof bleþeliche and corteisliche. þanne ech ffel yeve efter his miȝte and be þet þet God him heþ yyeve. Me vint of ane kinge to huam a

poure acsede ane peny. He hym ansuerede þet zuich a lite yefþe ne wes naȝt vor ane king. And of Alisondre me ret þet yaf ane cite to onen of his sergons an huanne þe ilke hise wolde vorzake vor þet grat þing him þoȝte to nime zuych yefþe Alisondre onsuerede and zayde Ich ne loky naȝt þet belongeþ þe to nimene ac me to yeve.

þe verþe condicion is þet þe elmesse by ydo mid wille and mid condicion þet me ne zeché none ydele blisse ne þet me ne onworþi þe poure to huam þet me hit yefþ ne vor elmesse þet me deþ ine dyadlich zenne me heþ presumption vor to by yborȝe. Zom volk þer byeþ þet yef hy doþ elmesse hi willeþ þet alle hit wyte ac þe wyse zayþ þet me do þe elmesse into þe greade of þe poure. Vor ase zayþ sanyt Gregorie Hit is ynoȝ to þe guode manne þet yef he hit zent of huam he onderstant his fsepe to habbe. And þervore zayþ oure Lhord ine his Spelle Huanne þou dest elmesse nc wyte naȝt þi left hand huet deþ þi riȝt hand zuo þet þin elmesse by yhed and þi Vader of hevene þet izyȝt þin hedinge hit þe halt. þet is to zigge þanne þou ffelt do elmesse loke þet ydele blisse þet is to onderstonde be þe left half ne by naȝt ymengd ac do his in riȝte wone and riȝte onderstondinge. þet is onderstonde by þe riȝt half. Ich ne zigge naȝt þet me ne ffel do þe guode workes oþerhuil tovore þe volke vor to yeve guode vorbysne huervore God by yhered and yþonked. Vor þus him zayþ oure Lhord ine his Spelle þet we maki oure guode dedes tovore þe volkerede þervore þet God by yhered and yglorefied naȝt vor þe los of volke as deþ þe ypocrite. And þervore zayþ saint Gregorie þet me do his workes aperteliche þet þe onderstondinge bi riȝtvol bezide.

Efterward huo þet wyle do elmesse he hit ffel zuo do þet he naȝt ne onworþi þe poure to huam þet he hit deþ. þervore zayþ þe profete Ne onworþ naȝt he zayþ þi vleff þet is þe poure þet is ilich þe and of zuiche kende of vleff and of blod ase þou art and of zuiche wose. Zom volk byeþ þet onworþeþ þe poure and ne dayneþ naȝt to speke to ham and yaf hi spekeþ gratliche and proudliche hi spekeþ. Zuo ne dede naȝt Job þet zede þet ne onworþede nevre þe guoinde vor þet hi weren naked ac

raþre ham yaf cloþinge and mete and drinke. Þe holi man þaȝ he were king and heȝ man ne hedde none ffame of þe poure ase doþ zome greate lhordes of þise wordle þet wel doþ elmesse to poure ac alneway his habeþ ine onwornesse vor hare pourehede. And yef hi weren riȝtvolliche milde hi ffolden betere lovie þe velaȝrede of poure men þet byeþ poure vor God þet hise moȝe wel edifie be vorbisnes and be wordes þet of manie riche men hi habbeþ aboute ham huer þer ne is bote covayse vlaterie yelpinge and ham makeþ lete moche wel to done and makeþ ham moche kuead to done be hare evele rede.

Afterward þer byeþ som volk þet doþ ynoȝ elmesse ac alneway hi ne leteþ naȝt to done hare greate zenne. Þe ilke elmesse ne ffel his naȝt berȝe vor yef hi sterve ine zuich stat hire elmesse ne ffel ham naȝt wytie þet hi ne ffolle by vorlore. þanne zuich volk byeþ ase þe ilke þet of one half makeþ þet hous and of oþer half he hit brekþ. And þervore zayþ þe writinge Yef þou wilt kueme God have verst reuþe and merci of þine zaule vor huo þet is kuead and ontrewе to Him to huam ffel he bi guod and trewe zayþ þe writinge ase yef he zede ne may naȝt by guod and trewe to oþren þet to himzelve is kuead. And þervore saint Austin zayþ Huo þet wile riȝtvolliche do elmesse he ffel bevore aginne at himzelve vor he ffel more lovie his oȝene zaule þenne anoþres vor God. Non ne wolde zigge þet yef he were reuþevol and vol of merci þet ne ffolde habbe reuþe of his moder poure and zik hou moche þe hedde reuþe of oþren. Alzuo ich zigge þe ilke þet ne is naȝt reuþevol ne vol of merci þet ne heþ pite of his zaule huanne he wot þet hi is zik to þe dyȝe þet is ine dyadlich zenne.

Nou ich habbe þe ynoȝ yffewed of þe trawe of merci þe stapes þe boȝes and þet frut þet comeþ ine þise wordle and ine þe oþre. Of þe frut of þise trawe ous spekþ Daviþ riȝt wel ine þe Sautere þer he zayþ þous Yblyssed byeþ þo þet ham yeveþ to þe poure and to þe niedvolle þet is to zigge þet ne abit naȝt al wet þe poure him bit ac raþre him yefþ wyþoute aksinge. Vor me wes ywonod to zigge and zoþ hit is þet to mo he bayþ þet byt. Ne þe ilke ne heþ herte to yevene þet ne yefþ er me

acsi þe ilke deþ wel þet yefþ to þe poure þet acseþ ac he deþ bet þet yefþ wyþoute aksinge. And of þan zayþ þe Sauter Yblissed is þe ilke þet onderstant to þe poure. And huervore is he yblissed he zayþ afterward ine þe ilke vers þet God him wyle delivri in þe kueade daies of his yvo þet fſel bi ate daye of dome þet fſel by hard and kuead to þe wickede þet fſolle by ydamned vor þe workes of merci þet hi ne habbeþ naȝt ydo. þanne þe Demere fſel ham zigge at þo daye Guþ þe acorsede into þe vere of helle mid alle þe dyevlen þet you is ydiȝt vram þe gininyngē of þe wordle vor Ich hedde honger and þorſt ye ne Me yeave mete ne drinke Ich wes zik þou ne come naȝt to Me. And þus He fſel ham attwyte þe workes of merci þet hi naȝt habbeþ ydo and þervore hi fſolle bi betake at þo daye to hare yvon þet byeþ þe dyevlen of helle of huam þe rewþevolle and þo þet doþ ham to þe poure and to þe workes of merci fſole bi betake at þo daye and fſole by do in to sayzine of þe riche of hevene ase zayþ oure Lhord ine his Spelle. Vor He fſel zigge to þan þet habbeþ ydo þe workes of merci Comeþ ye yblissede of mine Vader ondervongeþ þe riche of hevene þet is to you ydyȝt vram þe ginyngē of þe wordle. Vor þet ye habbeþ ydo to mine poure ye hit habeþ Me ydo. Grat worþſipe God ham fſel do þanne He ham þonkeþ of þe workes of merci and ham fſel yve þet lyf wyþoute ende. And þervore He zayþ ine his Spelle Yblissed byeþ þe merciville vor hi fſolle habbe merci vor þet hi habbeþ ylengd þet lyf of þe poure be hare elmesse. Wel hit is riȝt and skele þet God ham yeve þet lyf wyþoute ende þet is and fſel by wyþoute ende and þervore þet hi habbeþ yhet reuþe of Jesu Cristes lemes ine þe erþe and hise habbeþ ylocked and yconforted ine hare nyede hit is wel skele þet me do ham ate ende merci and þe me his delivri of alle kueadnesse of alle nyed and þet fſel He do huanne He fſel yeve þe blisse evrelestinde mid merci his let vorþ and his fſel herberȝi.

þE YEFþE OF ONDERSTONDINGE AND OF þE VIRTUE OF CHASTETE.
Holy Writ ous tekþ tuo maneres of lives huerby me comþ to þe live

wyþoute ende. þe verste is yhote workvol [active] vor þet hi is ine zuynch of guode workes and makeþ man onderstonde to þe profit of him zelve and of his emcristen. þe oþer is yhote restevol [contemplative] vor þet hi is reste of workes wyþoute and ne deþ him naȝt bote to God vor to knawe and lovie huervore hy his ydel of nyedes wyþoute and ase aslepe ac hi is awaked wyþine to þenche of God and Him lovie and naȝt ne wylni bote Him to habbe and vor Him alle oþre þinges deþ ine voryetinge. Vor hi is of al yrobbed and ypiȝt ine God and wylneþ vor to by todeld vram þe dyadliche bodye vor to by alneway mid Jesu Crist ase zaiþ zainte Paul.

þe verste lif is ine þe viȝtinge ine þe velde of guode workes huer þe knyȝt lierneþ ham proveþ and aloseþ. þe oþer his reste wyþ God ine þe chombre of clene inwyt. þe verste onderstant to vede God mid þe mete of guode workes þe oþer onderstant to by yved and yveld of God be zoþe comfort gostlich. þanne þe verste is betokned be Marȝen þet wes bisy vor to vede oure Lhord ase zayþ þet Godspel. þe oþer is betokned by Marie þet hire zette ate vet of Jesu Crist and lheste his wordes. þe verste is way and inguoinge to þe oþren vor non ne may come to þe live restvolle bote he by verst wel yproved ine live by zye ase zayþ sain Gregorie. þe yefþes and þe virtues huerof we habbeþ yspeke above belongeþ to þe verste live þet is ycleped workvol. þe tuo laste huerof we ffolle speke mid þe helpe of God and of þe Holy Gost þet is to wytene þe ycfþe of onderstandinge and þe yefþe of wisdom belongeþ to þe oþre live þet is yhote restvol. þet lif is ine tuo þinges ase we habbeþ above yzed þet is to wytene ine riȝte knawlechinge of God and ine stedeveste love þe love of onderstandinge leth to stedevestnesse of riȝte knawlechinge þe yefþe of wysdom leth to stedevestnesse of love.

Nou we willeþ zigge verst of þe yefþe of onderstandinge be þan þet þe Holy Gost wile ous teche. þes yefþe þet is yhote yefþe of onderstandinge ne is oþer þing be þe halȝen and bi þe maistres bote a lyȝt and a grace of briȝtnesse þet þe Holy Gost zent into þe herte huerby onderstandinge of man is arced vor to knawe his fseppere and þe

gostliche þinges þet ne moȝe naȝt by yzoȝe bodilich ine alle þe þinges þet belongeþ to þe helþe of zaule mid skele kendelich ne onderstondinge of man of him ne vor him ne may come. þes God is ycleped lyȝt vor He clenzeþ þe onderstondinge of man of þiesternesse of prede and of spottes of zenne. Vor ase þet liȝt bodilich deþ away þiesternesse and makeþ briȝtliche izy þe þinges bodilich alsuo þis liȝt gostlich clenzeþ þe onderstondinge of man al to þan þet he moȝe briȝtliche ysy and þet he moȝe knawe briȝtliche and zikerliche ase me may yknawe ine þise dyeadliche live God his fseppere and þe fseppinges gostliche ase bieþ þe angles and þe zaulen þet belongeþ to þe helþe of zaules ase byeþ þe articles of þe beleave huerof we habbeþ bevore yspeke ine ane stede be him zelve. þis knawinge nis bote in inwyt wel yvayred and wel yclenzed vor ase þe zike eȝe ne may naȝt wel yzi briȝtnesse alsuo þe onderstondinge of man ase moche ase in him is ne may ysy ne knawe þe þinges gostliche bote he by wel yclenzed of alle lac of velþe be zoþe byleave þet clenzeþ þe herten ase zayþ þe wrtinge. Ac þe yefþe of þe Holy Gost huerof we spekeþ hier volmakeþ þise vayrhede and þise clennesse ine herte to þet his holy zaule þet is yclenzed and aliȝt mid þise liȝte of onderstondinge miȝte ysy and knawe God and al þet him is niede and guod to his yborȝinge and þet is þe blissinge huerof God spekþ ine His Spelle þo He zede yblissed byeþ þo þet byeþ clene of herte vor hi ffolle ysy God ine Himzelve ase He is be byleave alyȝte and ystrengþed be þe yefþe of onderstondinge. Vorzoȝe efter he dyeaȝe ine paradis hi ffolien yzy Him al aperteliche wizage to visage.

þanne zayþ zayne Paul þis yefþe deþ away alle velþe of herte and hire clenzeþ parfitliche of alle lackes and specialliche of þe lacke of þe zenne of lecherie. Vor huo þet is beveld mid þo lac he is riȝtvolliche yblent and heþ ylore þe eȝen of þe herte skele and onderstondinge zuo þet he ne may yknawe his fseppere ne þinges þet wendeþ to þe helþe of zaule ac is ase best þet ne heþ wyt ne skele ine him. þanne Daviþ zayþ ine þe Sautere þet man to huam þet God heþ ydo zuo grat worþffipe þet hine made to his ymage and to his anliknesse huerby he may yknawe God and habbe þet he ne heþ ydo none beste heþ zuo voryete

his fseppere an þe guodnesse þet he heþ him ydo þet he is become ilich to fole bestes þet ne habbeþ none onderstondinge. Þe zenne þet mest makeþ man ilich to voule bestes and to velþe is zenne of lecherie hueroft we habbeþ bevore yzed þer we speke of zenne. Þe yefþe þanne of onderstondinge þet is of erþe specialliche to þo velþe bestrepþ of þe herte þe zenne of lecherie an he tekþ vayrhede and clennesse hueroft wext a wel vayr traw þet is þe virtue of chastete huerby me comþ to þo greate blissinge þet God behat to þan þet lokeþ clennesse of herte huanne He zede yblissed hi by þe clene of herte vor hi ffolle yzy God vor þet hi ffolle habbe þe eȝen of herte wel yclenzed and wel aliȝt of þe yefþe of onderstondinge.

OF ÞE ZEVE STAPES OF CHASTETE.

Þis traw wext and profiteþ and clifþ ase doþ þe oþre tovore yzed be zeve stapes. Þe verste stape is clene inwyt þet is þe rote of þise trawe vor wyþoute clene inwyt no chastete ne lykeþ to God. Þis chastete þis clennesse þis purte acseþ þet me loki þe herte vram evele þoȝtes þet hi naȝt ne consenti and of kuede wilingges. Vor huo þet him consenteþ to kueade wylles and to kueade þoȝtes of his herte he ne is naȝt chast þaz he by ver vram þe dede vor be þe consentinge wyþoute more he ffolde by vorlore yef he sterf þerinne.

þri þinges moche byeþ worþ to loki þe clennesse of herte. Þe verste is bleþeliche yhyere þe wordes of God and his spelles hueroft our Lhord zayþ inc his Spelle to his deciples ye byeþ He zayþ alle clene be þe wordes þet Ich you habbe yzed vor Godes word is ase a vayr ffewere ine huam me yziȝt alle þe lakkes of þe herte. þet oþer þing is zoþe ffirfte þet is þet lavor huer he him ffel ofte wesse. Þe writinge zayþ ine þe bok of Kinges þet Elyseu þe profete het to Naaman þet wes mezal þet he him wesse ine þe flom Jordan zeve ziȝe vor to by clene of his evele and þo he þer wes ywesse þo wes he al klene and al hol of his evele. Þe flum Jordan þet is ase moche worþ ase stream of dom and betokneþ ffirfte huer man ffel him zelve deme mid greate zorþe of herte and mid greate repentence zuo þet o stream of tycareys yerne be

þe condut of þe eȝen and zuo þe mezel fſel bi al hol and clene þet is þe zeneȝere yef he him weſſt zeve zyþe þet is to zigge of alle his zennes. and þervore zayþ saynt Bernard Love fſrifte yef þou wilt habbe vayrhede vor fſrifte ne is naȝt wyþoute vayrhede.

þet þridde þing is beþenchinge of Jesu Cristes pine vor no vondinge none evele þoȝtes ne moȝe bleve ine herte þet ofte recordeþ þane dyab and þe pine of Jesu Crist. Vor þet is þe armure þet þe dyevel dret mest ase þe ilke be huam he wes overcome and he huam he lyeas his miȝte. þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure Lhorde arerede ope þe pole zuo heȝe þet al þet volk hise yzeȝ and alle þo þet his yzeȝe weren yheld of þe prekiynges of þe eddren. þe eddre of bres arered ine þe pole betokneþ þet body of Jesu Crist yhanged ine þe rode. þet wes þe eddre wyþoute venym hueroſ wes ymad þe triacle of oure helþe to ham þet byeþ ysmite and envenimed of þe prekyinges of þe venomous eddre of helle þet is þe dyvel. Loke be zoþe belyaye ine þe eddre of bres þet is to zigge þet he þenche of þe pinen of Jesu Crist and an haste he fſel by hol and by yvryd of þe vondinges of þe dyevle.

þe oþer stape huerby þis traw clyfþ and profiteþ is to loki þane mouþ vram voule wordes þet wendeþ to ribaudye and onclennesse vor be zuych bleſt and be zuych wynd is ofte aquyked þet ver of lecherie hueroſ þe writinge spekþ þet word of fole wyfman is berninde aſe ver. An zayne Paul þus zayþ þet þe kueade wordes of fole wyfmen amerreþ guode þeawes. And þervore huo þet wyle loki chastete hit behoveþ þet he him loki vram zuyche wordes vor huo þet bleliche hise zayþ oþer bleþeliche his yherþ he fſeweþ wel þet he ne is naȝt chast vor þer ne may go oute of þe vete bote zuych aſe þer is inne. Yef þe wordes byeþ voule and lodliche þet is apert tokne þet þe voulhede and þe lodlichede byeþ ine þe herte. Vor be þe mochelhede of þe herte þe mouþ spekþ þet zayþ our Lord ine his Spelle.

þe þridde stape is wel to loki alle þe wyttes of þe bodye aſe þe eȝen vram fol zyȝþe þe earen to hyere fole wordes þe honden vra wyckede takinges þe nase vram to mochie lostvolle smelles þane mouþ vram to

lostvolle metes and ine guode smackes. þise byeþ þe vif gates of þe cite of þe herte huerby þe dievel geþ in ofte ine þe vif þerles of þe house huerby þe dyevel ofte geþ into þe herte ase zayþ þe profete. Vele guode men and stronge habbeþ by ynome and overcome be þan þet hi ne lokede naȝt wel þise gates. And yef þou wylt habbe vorbisnes þench þet non ne wes strenger þanne Samson fortin ne wiser þanne Salomon ne more milder þanne David and alneway villen be wyfmen. Ac vorzoþe yef hy hedden wel yemd þe gates þe vyend ne hedde naȝt ynome zuo greate casteles. Vor ase zayþ saint Gregorie þe tour of þe herte ne may naȝt by nome bote þe gates by opene to þe ost of þe dyevle. Huerof yealde filozofes hem vledden into verre stedes into dezert þervore þet hi ne miȝten yzy ne yhere ne vele þing huerby þe strenþe of hire workes vledde away ne huerby hi ssolden lyese hire chastete. þe oþre þervore þet hi nere ine zenne to þenche of filozofie hy þresten out hare eȝen of þe herte þet hi ne zeȝen þing þet ham miȝte wyðdraȝe vram hire contemplacion. þanne þe bodilyche wyttes byeþ ase þet hors þet yernþ wyðoute bridle zuo þet hit deþ valle his lhord ac þe herte chaste ham ofhalt mid þe bridle of skele. Nou ich habbe þe yzed þane skele.

þe verþe stape is ssarpnesse of live to do his vleff ondervot þet is wrang to þe goste ase zayþ zayne Paul. Vor huo þet wile quenche þet ver of lecherie he mot do away þe aliȝtynges þet norisseþ zuych ver þet bieþ þe lostes and þe eyses of þe herte þet berneþ and aliȝteþ þet ver of lecherie and amerreþ chastete. þanne saint Bernard þous zayþ þet chastete spilþ be lostes. þe writinge zayþ þet Jeremies brechgerdel rotede bezide þe wetere vor chastete þet is onderstonde and betokned be þe brechgerdle þet vorrotedc ine þe wetere of voule lostes. And þervore huo þet wyle him loki vram berninge he ssel do away þe ilk brondes be wyðdraȝinges of mete and of drinke and be ssarpnesses of his bodie huerof þe writinge zayþ þet þe children þet weren ynorised mid greate metes nolden naȝt ethe of þe lostvolle metes weren yberȝe ine þe fornayse of Babyloyn. Huerby is onderstonde zenne of lecherie þet is yquenct mid vorberinge of mete and of drinke and be ssarpnesse

of lyve. Ac þe greate metes and þet stronge wyn aliȝteþ and norisseþ lecheries ase oyle oþer grese aliȝteþ and stengþeþ þet ver.

þe vifte stape is bevly kueade velaȝrede and þe enchesons of zenne. Moche volk byeþ yvalle ine zenne be kueade velaȝrede þet naȝt elles ne hedden yvalle. Ase þe levayne zoureþ þet doȝ and hit draȝþ to smac alsuo þe queade velaȝrede amerþ þet guode los of þe manne. A roted eppel amang þe holen makeþ rotie þe yzounde yef he is longe þer amang. A quic col berninde ope ane hyeape of dyade coles hit his zet alle aver. Huerof þe Sauter zayþ þou ffelt by holy mid þe holy and poure mid þe poure ase yef he zede yef þou wilt loki þine klennesse and þine chastete bevli þe velaȝrede of þe kueade. Vor yef þou lovest þe velaȝrede of þe queade þou ffelt by zuych ase hi byeþ vor huo þet loveþ velaȝrede of fol hit behoveþ þet he by fol þet zayþ þe wyse ine þe writinge. Alsuo behoveþ him bevly þe encheysones of zenne ase speke priveliche to wyfman in stede suspected wyþ one vor þet yefþ ofte encheysoun to zeneȝy huanne me heþ þane time and þanc stede. Huerof we redeþ ine þe boc of Kinges þet Amon þet wes Daviþ is zone huanne he hild his zoster on to one priveliche ine his chombre he hise vorlay. Josepes lhevedy þo hy vand alone him hi wold do him zeneȝi mid hire ac he him vledde ase wys and hise vorlet. þerevore zayþ zainte Paul bevly fornication þet is to zigge þe encheysons þet moȝe lede to zenne of lecherie. Vor me ne may naȝt betere overcome zenne of lecherie ne loki chastete þanne to byvly þe encheysones of zenne. þervore þe angle zede to Lot þet he ffolde guo out of þe cite of Sodomme and alle þe boundes vor hit ne is naȝt yonoȝ to lete þe kueade velaȝrede ne þe zenne bote he ne lete þe markes of zenne þet is to zigge þe encheissons of zenne. Me couȝe zigge zuo longe geþ þet pot to þe wetere þet hit comþ tobroke hom and zuo long vliȝþ þe vlindre aboute the candle þet hi bernþ. Alsuo me may zuo moche zeche þe enchesouns of zenne þet me valþ. þanne huo þet wyle him loki vram berninge he ffel him wyþdraȝe.

þe xixte stape is to by ine nyedes of guode workes and oneste vor þe vyend þet nevre ne sleþþ huanne he vint man ydel and sleawol guod

vor to done he him deþ ine his niedes and deþ him stepe liȝtliche into zenne. þanne þe writinge zayþ þet idelnesse þet is to zigge sleaþe and onlosthede wel to done is maystresse of moche quead. And þervore zayþ zayne Paul Ne yef naȝt zayþ he stede to þe viende þet is to zigge ne by naȝt ydel þet þe viend ne vinde stede þe vor to vondi vor he is ydel of guod workes þet yefþ stede to þe zaule hire vor to vondi. þervore zayþ saint Gerome Do alneway zome þinges of zome guode workes zuo þet þe dyevel þe vynde alneway workinde vor huo þet is ydel he him ne may naȝt longe hyalde þet he ne valle into zenne. þanne þe profete zayþ vor þet wes þe zenne of Sodome þet prede ydelnesse and plente þet is to zigge þet hi ethen and vorzuolȝe and naȝt ne dede huerby hy villen into þe voule zenne þet naȝt ne is to nemni. Alsuo deþ moche vole þet lyescþ hare time and hine bezetteþ ine ydelnesse and ine to moche of metes an drinkes and ine fole pleȝes ine childehedes ine liȝthedes ine zonges ine karoles and ine tables in ches and ine oþre fole gemenes ine zuyche liȝthedes wasteþ hare time and þervore hi valleþ liȝliche ine moche voul zenne and ofte into þe pette of helle þet is ate pricke of þe dyaþe huerof he ne nimþ none hede.

þe zevende stape is guode benes to God þet moche is worþ to overcome alle zenne and nameliche zenne of lecherie. þanne saynt Ambroyse zayþ Holy bene is a guod ffeld aye alle þe berninde gavelockes of þe dyevle and Ysidre zayþ þet þet his remedie aye alle zenne to him þet yernþ to holy benes an haste huanne þe vyend asayleþ þe herte vor wone to bidde aqencþ alle þe asaylinges of zenne. Holy bene is wel miȝvol avoreye God vor hi is yffored mid your þinges ase mid your postes.

þe veffte is riȝte beleave huerof zayþ oure Lhord ine his Spelle In al þet þou accest ine þine benes have guode beleave and vest hope ine God and þou ffelt habbe þet þou accest. Saint Jacob zayþ þet me acsy to God veste bileve wyþoute drede vor huo þet dret he is ase þe waȝe of þe ze þet þe wynd let hider and þider and þervore he þet geþ yerninde and talyinde ne þengþ naȝt aye God. þe oþer þing þet ffel by ine bene is hope vor to habbe þet me byt huerof þe Sauter zayþ Have guode hope

ine God and He þe wile do þet þou Him accest and þervore zede he ine
 ane oþre stede Lord have merci of me vor min herte hopeþ ine þe.
 Grat hope ous yefþ Him vor to bidde zuo þet He ne zayde naȝt ine behot-
 ingge þo He zede ine þe Godspelle Huo þet acseþ he nimþ and huo þet
 zekþ he vint and huo þet clepeþ God him openeþ þet is to onderstonde
 huo þet acseþ wysliche huo þet zecþ diligentliche and huo þet clepeþ
 blevindliche. Huanne þise þri þinges byeþ ine hire skele wyt diligence
 and perseverance God ham yherþ an haste wyt þet þou acsi wisliche.
 Moche volk acseþ þet ne byeþ naȝt yhord vor hi makeþ kuedliche hire
 acsinge. Huerof saint Jacob zayþ to þan þet ne wyteþ huet hi acseþ þou
 accest he zayþ to God ofte ac naȝt ne ondervagst. Zome akseþ to heȝ
 þing more þanne ham behoveþ ase dede þe tuaye apostles saint Jon and
 saint Jacob þet acsede þet on of ham zete ane þe riȝt half of oure Lhorde
 ine his regne and þe oþre ane his left half. Hi ne acsede naȝt wisliche
 ac raþre hit þoȝte grat presencion and þervore he ham answrede oure
 Lhord hardliche and ham zede Ye ne wyteþ huet ye acseþ. þanne huo
 þet wile wysliche bidde God yef he him lokeþ vram presencion oþer
 þet he ne wene greate þinges of himzelve ase dede þe Farisen þet
 yalp ine his benes and onworþede þane pubblycan. Ac mildeliche me
 ffel to God bidde and himzelve deme bevore God þet yziȝþ þe herten
 of þe volke and wot hare eveles and hare lackes and wot huet ham is
 nyed betere þanne hamselfe conne. Nim hede to þe poure truons hou
 hi ffeweþ hare eveles and hare defautes vor to maki þet volk to habbe
 þe more reuþe of ham. Alsuo me ffel do tovore God mildeliche ffewy
 his lackes and his zennes þere recordy vor to habbe grace and voryeven-
 nesse. þe oþre byþ þet ne conne acsi bote þinges libbinde and little
 ase byeþ þe guodes of time God þe wyle wel gratter þinges yeve. He
 nele þe yeve pere ne eppel ase me deþ ane childe ac greate þinges.
 He wile þet þou Him acsi þinges þet þe by profitable to helpe of
 zaules ase hise grace and his blisse vor huo þet acseþ to God richesses
 worþssipes heȝnesses oþer dyeaþ of his yvon he zent to God voule
 benes and þervore He ne hierþ his naȝt. þervore zayþ zaint Austin
 Ne onderstand naȝt he zayþ of God vor greate þinges þe guodes þet

He yefþ alsuo wel to þe kueade ase to þe guode. He wyle zigge me ne ssel naȝt hyealde vor greate þinges þe guodes pasinde þet God yefþ alsuo and more yet to þe kueade þanne to þe guode and þervore his yefþ God to þe wyckede þet þe guode lierni to onworbi þet he yefþ to þe kueade ase zayþ zaynt Austin. Huanne þou bist þanne God zayþ saynt Ambroyse acseþ grat þing þet byeþ þo þet evremo ilesteþ wyþoute ende naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode þervore ous tekþ oure guode Mayster Jesu Crist ho[w] to acsi wysliche and ous seepþ oure acsinge þo He zede Yef þou accest eni þing to mine Vader ine mine name He hit þe wile yeve. Yef he hit acseþ mid þe name of Jesu Crist þet acseþ þet behoveþ to helþe of zaule vor Jesu is ase moche worþ ase helþe. And huct þing ssolle we þanne acsi He ous tekþ ine his Spelle þo He zede Verst ocseþ Godes riche and his riȝtvolnesse and alle þise timliche þinges þou sselt habbe to avantage. Vor ase me can zigge to þe meste niede me ssel alneway yerne. We habbeþ niede of tuo þing of gostliche guodes and of timliche guodes ac wel more nyede we habbeþ of gostliche guodes and þervore we ssolle his verst and principalliche bidde and God his wile ous yeve and ous wile do avantage of þe oþre guodes þet byeþ þe timliche guodes. We ne ssolle naȝt maki of þe oþre [seconde] guodes principals ase doþ þe covaytouse þet ne zecheþ oþre lif bote þet þet ham faileþ and ham ascapeþ wille hi nolle hi. Ac þe riche of hevene is þet lif evrelestinde we ssolle bidde be ofservinges of guode workes and þet is þet God zayþ biddeþ verst Godes riche and his riȝtvolnesse þet is do guode workes huerby me may come to þo riche þet nevre ne ssel faili an huo þus hit bit God deþ him avantage of þe timliche guodes vor He hise him yefþ to his wone ynoȝliche vor naȝt ne lackeþ to ham þet lovieþ God and dredcþ asc zayþ þe writinge. Ac þe covaytouse of þe wordle þe more þet hi habbeþ þe lesse hi habbeþ huo þet mest heþ of mayne and mest him faileþ of mete and þet mest heþ hors mest him fayleþ gromes and stablen. And sain[te] Jerome zayþ þet to þe wreche fayleþ þet he heþ and þet he neþ.

Nou þench þanne huanne þou woldest bidde God and acsi wisliche

and diligentliche þet is ententifliche and perseverantliche and He þe wille yve þet þe hest niede to þi profit an to helþe to þine zaule.

þe þridde þing þet ffel by inc bene is devucion of herte þet is to arere þe herte to God wyþoute þoȝte ine oþre stede þanne our Lhord zayþ Huanne þou ffelt bidde God betuene þine teþ þet is to zigge ine þine herte ffete þe dore ope þe þet is to zigge do out alle þoȝtes vleſſliche voule and wordleliche and zuo bide þine Vader of hevene ine halke. Saynt Ciprian þous zayþ þet alle þoȝtes vleſſliche and wordleliche me ffel diȝte vram þe herte þet wyle God bidde zuo þet his herte ne þenche to oþre þinge bote to þet he ffel bide. Hou zayþ he wenst þou þet God þe yhere huanne þou ne hierst nat þi zelve. And Ysidre zayþ þanne we biddeþ zoȝliche huanne we þencheþ nawer elles. And saint Augustin zayþ Huet is hit worþ to sterie and to bestle al day þe lippen huanne þe herte is al domb. Zuych difference ase þer is betuene þe cheve and þe corn betuene bren and flour of huete betuene þe velle and þe beste zuyche difference is betune þe rearde of þe bene and þe devocation of þe herte. God ne is naȝt goth to vede mid leaves. Alsuo þe bene þet is ywriȝe ine leaves of wordes wyþoute devucion of herte ne likeþ naȝt to God ac raþre Him mispayþ and Him went þet yeare þet He hit ne yhiere vor He ne onderstant naȝt zuiche speche. Huo þet bit God wyþoute devucion of herte he spekþ to God patroyllart ase þe ilke þet spekþ half Englis and half Vrenſſ. He spekþ to God mid mouþe ac þe herte spekþ oþre speche huanne he þengþ elleshuer. þanne hit þe þingþ þet zuych volk þet zuo biddeþ God Him scorneþ ase he þet wile scorni ane dyave he waggeþ þe lippen onlepiliche and makeþ semblont to spekene and naȝt ne zayþ. To zuiche volke makeþ God þet dyeave eare ac þe bene þet comþ of þe dyepnesse of þe herte þo yherþ oure Lhord. Vor ase zayþ þet Godspel God is a Gost and þervore huo þet wile by yhierd of God hit him behoveþ þet he bidde ine goste and in zoȝe. Daviþ ous tekþ to bidde God devoutliche ~~ane~~ þe Sautere þo he zede Lhord mi bene bi ydiȝt bevore þe ase þet stor. þet stor huanne hit is ope þe vere smelþ zuete alsuo deþ þe bene huanne hi comþ of bernide herte of þe love of God smelþ wel zuete tovore God. Oþerlaker

þe bene ne comþ naȝt bevore God bote þi come of þe herte ase þe messenger þet none lettres ne brengþ oþer þet ne is naȝt wel yknawe ne comþ naȝt liȝtliche tovore þe kinge. Bene wyþoute devucion is messagier wyþoute lettres and wyþoute knawlechinge huo þet zuyche messenger zent to cort evele ha deþ his niedes vor ase me zayþ communiliche Huo þet fol zent fol aby. Huo þet wyle þanne zoþliche bidde God he ssel to God grede mid dyepe herte ase dede David þet zede ine þe Sautere Lhord God yhyer mine bene and mine rearde þet ich grede to þe mid þe dyepnesse of herte. þe hete of love is þe gredinge of herte þet zayþ saynt Augustin þe ilke rearde and þe ilke gredinge him likeþ naȝt rearde vor to telle tales. Saint Gregorie zaþ þet zoþliche bidde God is biter zobbinge of vorþenchinge þet is to zigge of zorȝe and of repentonce of herte keste to God naȝt wordes afaited and ysliked velevold. Zuych gredinge cacheþ þe þyeves þet byeþ þe dyevlen þet ous wayteþ ous to robbi and þervore ssolle we ofte grede to God þet He ous loki vram þe þieves. Alsuo ssolle we strangliche grede to God þet He ous loki vram þe þieves and vram þe ver of covaytise and of lecherie þet He ous yeve þet weter of tyeares vor to quenche zuich ver þet it nc berne oure herten. Alsuo solle we grede aye þe foles of evele þenchinges þet overguoþ ofte þe herte þet þe herte ne spille be grauntinge. þervore gredde Daviþ to God ine þe Sauter þet zede Lhord ywyte me vram þe peril of weteris þet is nieȝ yguo into mine herte. And þe deciples of oure Lhorde þo hi yzeȝen þe tempeste of dyȝe ope ham gredden Sire ywyte ous vor we spilleþ.

Vor þo þri þinges þet ich habbe hier yzed me ssel ofte grede to God þet He ous wytie vram þise þri perils of þe þyeves of helle vram þe vere of covaytise of foles and of kueade þoȝtes and vram vondigge.

Nou sselt þou conne þet ine eche time and ine eche stede miȝt þou bidde to God ac specialliche and more devouteliche me ssel Him bidde at cherche þane Zonday and ine festes þet bieþ iset God vor to bydde herie and worþſipic. And þervore mc let of bodilyche workes of þe woke vor betere to onderstonde to bidde God servi herie and worþſipie. þer byeþ tuaye manere benes onþenchinde ine herte þet mc may overal

bidde anoþer ine speche of mouþe þet me f sel bidde ine oneste stedes naȝt ine longaynes ase deþ þe ypcrites þet ham f seaweþ wyoute and naȝt wiþine. And alsuo þer bieþ oþer þet gredeþ hare benes zuo lhoude þet þo þet byeþ yhende byeþ destorbed of hare devotion be ham and þencheþ Zuych ich am. And þervore to zuichen zayþ God Vorzoþe Ich zigge to yow ye habeþ ondervonge youre mede. Yef God het zuo straytliche loki þane Zeterday ine þe yealde laȝe þet He made ane man to stene tovore al þe volke vor þet he hedde ygadered a lite wode þane Zeterday huet f sel He do of þan þet doþ greate zennes þane Zonday and ine festes and wasteþ þane time in ydelnesse and ine folies and worse doþ ine festes þanne in oþre daȝes. Vorzoþe hi f folle by more ypined and more ydamned ine þe oþre wordle þanne Geus þet breken hare Zeterday vor þe Zonday is more holy þanne þe Zeterday.

Also byeþ þe festes principals þet byeþ yzet ine holy Cherche vor God to bidde and þonki servi herie and worþssipie of þe greate guodnesses þet He þe heþ ydo ase holy Cherche recordeþ. Ine zuyche festes ase at Cristesmesse his beringe hou He wes ybore of þe mayde at Yestre his oparizinge hou He aros vram dyæþe to live ate Assencion hou Ha steaȝ to hevne ine ziȝþe of alle his apostles at lokes hou He zente þane Holy Gost ope his apostles.

Alsuo þer byeþ þe festes of halȝen ine holy cherche vor to worþssipie and vor to servi God and herie and his halȝen of þe miracles þet He dede vor ham vor to vestin oure beleave. And þervore we f folle þe festes of halȝen loki and bidde þet hi ous helpe avoreye oure Lhord Jesu Crist þet zuo moche his worþssipeþ ine hevne and ine erþe. þanne zeneȝeþ he wel kueadliche þet ne lokeþ þe festes vor hc deþ aye Godes heste and of holy Cherche.

Ac zome miȝte zigge Lyeve sire me ne may naȝt alneway bidde God ne by at cherche. Huet kuead is hit yef ich guo playe and solaci þerhuile þet ich me solaci an playe ich ne þenchoþ none manner kuead. To þan ich wille ansuere liȝtliche Vor al þane time þet þou bezest in fole gemenes in ydelnesse and in niedes þet ne byeþ naȝt idȝt to God þou his lyest. Vor þou ffelt ywyte þet al þane time þet þou ne þengst

naȝt a God þou hise ffelt rekeni vor naȝt þet zayþ an halȝen þet is to onderstonde huanne þou ne þengst bote to ydelnesse of þinge þet ne is ydiȝt ine none maner to God. And vorzoþe he liest grat þing þet liest his time zuo zayþ Senekes vor he lyest þe guodes þet he ffolde do ine zuo moche time ase he lyest ine þe playes and ine ydelnesse and þet ne is naȝt wyþoute zenne to liese þane time in queade wones vor God wile acsi rekeninge ate daye of dome. þis zayþ Saint Anselm. And þervore me ffel alneway wel do and wel bezette þane time ine guode workes ase moche ase me may þerhuile þet he leveþ vor þe time is ffort ase zayþ þe Writinge ne non ne wot hou longe he hit ffel habbe vor non ne wot huanne he ffel sterve ne huanne he ffel paci.

Anoþer may zigge Yef hit were suo þet alle daȝes ine þe yeare were messe daȝes and yhote hyealde be holy Cherche huo þanne ffolde erye and zawe ripe and mawe and oþre erþliche workes to done huerby men ffolle libbe. þerne answere ich lete to ham þet betere conne ansuerie þanne ich. Huo þet wyle þanne loki þe festes ase he ffel he him ffel loki to done þing þet to God ne is naȝt likinde ne to his halȝen. And wel to bezette þane time in God to bydde herie and þonki of his guode yhere his sermons and onderstonde to alle guode workes. Alsuo huanne at cherche man him ffel habbe wel oneste and to worþfife an reverence to God and to his halȝen vor þe stede is holy and is yzet to bidde God naȝt vor to jangli vor to lheȝe ne vor to trafly. þanne oure Sire zayþ Min hous is hous of bene and þervore me ne ffel oþer þing do ne zigge bote þet huervore hit is yzet. þis zayþ saynt Austin þe ilke þet ffel come tovore þe kinge ine his chombre vor zome grace to bidde he him loki well to zigge þing þet naȝt ne liki þe kinge. Wel more he him ffel loki þe ilke þet comþ to cherche þet is Godes chombre and Godes hous to done and to zigge tovore God and tovore his angles þing þet Him ne liki. God nele naȝt þet me maki his hous marcat ne boþe huerout He wrek þo þet zyalde and boȝte ine þe temple. Vor he nele þet me maki vorewerdes ne noyses ne nyedes seculeres þerinne ac raþre wile þet me onderstonde to bidde God devouteliche and Him herie and þonki of al his

guode. þer me f sel wyþclepie his herte to him and do al out alle seculere niedes yemere þoȝtes and þenche an his f ſeppē and ane his guode guodnes-ſes þet God him heþ ydo and him deþ communliche recordi his zennes and his lackes and him zelve mildi tovore God and bidde voryevenesse and grace him to loki vram zenne and blevinge ine guode live al to þe ende. þere f ſolle þe greate lhordes and þe greate lhevedyes voryete hare bliſſe hare miȝte hare dingnete and hare heȝnesse and þenche þet hi byeþ bevore hare Demere þet f ſel his zette to skele of þe guodes þet he ham het ydo of þe dingnete huer He his heþ yzet hou hi hit habbeþ yused and ham f ſel yelde be hare ofgoinge. þervore hi f ſollen þer ham moche mildi to God naȝt glorifie hare heȝnesse ne of hare vayre diȝtinge ne of hare vayre robes to þe vorbysne of kinge Daviþ þet hedde voryete his dingnete þo he bed God and onworþede himzelve tovore Him. Ich am he zede a lite werm and no man and ine þet he bekneu his þolemod-nesse his pourhede and his voulhede. Vor aſe þe werm is voul and lite þing onworþ and wext al naked of þe erþe alsuo is man voul þing of himzelve vor huanne he yede into þe exil of þise wordle naȝt he ne broȝte ne naȝt ne f ſel bere away al naked he com and al naked he f ſel guo. þanne saint Bernard zayþ Huet is man bote velþe and a zech vol of donge wermene mete. He is wel voul and stinkinde zed ine þe byetinge a zech vol of donge ine his live mete to wermes ine his dyaþe. Alsuo þe greate lheuedyes þet comeþ zuo idȝt mid gold mid zilver mid stones of pris and mid robes of grat cost to cherche bevore God hy ffolden nime vorbisne of þe quen Hester þet dede of hire couſtouſe robes and hire oþre agraiþinges þanne hi come to cherche to bidde God and hire to loȝ and bekneu hare pourehede tovore God and zayde to God Lhord þou wost þet ich hatie þe toknen of prede and þe bliſſe of agrayþinges and of joyaus þet me behoveþ do ope mine heauede ine grat wlatiynge. Vorzoþe and zuo heþ God grat wlatiynge to ham þet ine þise þinges habbeþ bliſſe and ham agrayþeþ ham vor to f ſewy and to paye þe foles. God ne heþ naȝt to done mid zuyche payinges ine his cherche ac of milde herte and of clene inwyt. Zainte Pauel tekþ riȝt wel hou þe guode wyfmen ham f ſolle agrayþi huanne hi comeþ to cherche to bidde God. He zayþ

þet hi ffolle habbe clenliche cloþinge wyþoute to moche þet is to onderstonde be þan þet þe wylfman is vor þet þet is to moche ine one wylfman ne is naȝt to moche ine anoþre. More behoveþ to ane kuene þanne behoveþ to ane borgayse oþer to ane simple wylfman. Efterward he tekeþ huiche byeþ of simple ziȝþe þet is to zigge milde and ffamveste naȝt þe bolde ne þe naȝt ffamveste ase byeþ þe fole wylfmen þet guoþ mid stondinde marke ase hert ine launde and lokeþ azide ase hors of grat cost. Efterward he nele naȝt þet hi bi to bysi of hare heaueden to agrayþi mid gold and mid zelver and mid preciouuse stones and he wile yet eft þet at cherche þet hi habbe hare heaueden ywreȝe zuo þet non ne bi ine kueade þoȝtes vor ham and þet hi ne yeve none enchesoun to þenche quead to ham þet hise ysyeþ ac hi ffolien by ydiȝt ase he zayþ ase guode wylfmen þet ffcaueþ þe guodnesse of hare herten be guode dedes. And þervore zayþ saynt Ambroyse Huo þet wyle by yherd ine his benes he ffel do away vram him alle toknen of prede and he ffel bouȝe to God be zoȝe boȝsamnesse vor to sterie God to merci. Vor ase he zayþ proudvol cloþinge ne wynþ naȝt of God ac yef þe encheisoun evele to deme of þan oþer of hire þet hit berþ.

Nou ich þe habbe yffewed þri þing þet ffol by ine bene beleave hope and devocioun. Ac to þen þet þe bene by parfitliche lievol to Gode and worþi to bi yherd hit behoveþ þet verþe þing þet is þet him behoveþ tuo wyngen þet hit bere tovore God. þise tuo wyngen byeþ vestinge and elmesse. þervore þe angle zayde to Tabye þe bene is guod huanne hi heþ mid hire elmesse and vestinge and wiþoute þise tuo þinges bene ne may naȝt vly to Gode ac zenne amerþ and him wiðdraȝþ ayen. þervore þou ffelt ywyte þet in tuo maneres is bene amerd ase zayþ Ysaye vor þet me ne let naȝt evele to done. And þervore þet me nele voryeve his misdedes ne his evele ywyl vor alsuo ase þe smerycles ne is naȝt worþ to hele þe wonde ne non oþer þing þerliule þet þet yzen is þerinne alsuo hit ne is naȝt worþ ne naȝt profiteþ þe bene to him þet hit zayþ þer liule þet he is ine dyadlich zenne ne ase longe ase he heþ quednesse ine his herte. And þervore zayþ þe profete Arere we oure herte and oure honden to God þet ophebbþ oure benes be guode workes and þe

Apostel tekþ þet me arere clene honden ine bene. Þe clene honden þet byeþ þe clene benen þet byeþ ydo ine clene inwyt vor God ne yherþ naȝt þe bene þet comþ of inwyt vol of velþe and of zenne þanne He zayþ be þe profete Huanne þe multepliest þine benes Ich nelle none yhere vor þine honden byeþ al blody. Huo byeþ þo þet habbeþ þe honden blodi bote þo þet bevleaþ þe poure volk þet byeþ onder ham and benimeþ ham hire guodes be strengþe. Hy habbeþ hare honden al vol of blode of þe poure vor hi benimeþ ham hare lyf and hare sostinonce be hare covaytise and be hire roberie and makeþ þe greate to mochel hedes and etcþ þe blodi snoden hueroſ hi ffolle paye hard scot ine þe oþre wordle bote þe Writinge ne lyeȝe þet zayþ þet God wyle acsi þet blod of þe poure of hare honden. þanne hit behoveþ þet hi yelde oþer þet hi hongi vor ase me zayþ oþer yelde oþer hongi. And þervore Gode ne yhyerþ naȝt zuich volk vor hi ne byeþ naȝt worþi. Huo þet wyle þanne by yherd ne come naȝt bevore God mid zuorde adraȝe and mid blodi honden ne ydel honden þet is to zigge in wyl to zeneȝi ne mid lac of ontreuþe ne ydel of guode workes. Vor þus zayþ oure Lhord ine his Spelle þou ne ffelt naȝt ffeawy þe bevore Me ydelhonded. þe ilke comþ tovore God mid ydele honden þet comþ Him to bidde wyþoute makiyng of presont to God of guode workes vor ayens þan ha ffet his gate þet him bit and naȝt ne brengþ. Of þisen we habbeþ ane vorbisne ine þe Godspelle þet zayþ þet þe gate was yffet aye þe fole maydines þet hedden hare lompen ydel and God ham zede Ich ne knawe you naȝt þet is to zigge Ich not huo ye byeþ. Vor God ne knauþ bote þo þet him trewliche serveþ þet habbeþ hare lompen vol of oyle ase hedden þe wyse maydenes þet is to zigge þet habbeþ hare herten vol of pite and hit ffeweþ be guode dedes. Zuich volk He yherþ and to zuiche volk he openeþ his gates vor he ondevangþ bleþeliche hare benes.

Nou ich zigge þanne þet bene þet is yffored mid þise your postes ase ich habbe bevore yzed ys wel niȝtvol before God vor he ffel habbe liȝtliche of Him al þet he heþ niede by hit to þe bodie by hit to þe zaule ase wytnesseþ þe writings. þanne saint Jacob zayþ þet mochel is worþ bene of guod man vor hi is worþ vor to hele þe zike of bodie and of

zaule. Huerof himself zede Yef he is ine zenne hit ssel him by vorgeve. þe writinge zayþ þet Moyses overcom Amalec and al his ost naȝt be viȝt ac be his holy biddinges vor ase zayþ an holy man more is worþ an halȝen and man biddinde þane vele þousond of zeneȝeres viȝtinde. þe bene of a guod man openeþ þe hevene hou ffolde he bote overcome þe wyckede ine erþe. A guod ald wyf porchaceþ more of hevene ine onelepi oure biddinde þanne ffolde do a þouzond knyȝtes of þe londe in lang time be hare armes. And þervore hit is guod to zech þe benes of guode men and specialliche of men of religion þet byeþ togydere God vor to servi and vor to bidde vor ham þet doþ ham guod. Vor yef þe bene of ane guode man is moche worþ bevore God ase zayþ þe writinge more is worþ and may þe bene of vele guode vor ase zayþ an halȝen Hit ne may naȝt by þet þe bene of vele guode men ne is yherd. þe benes of a covent byeþ raȝre yherd of þe abbotte þanne þe bene of one moneke alsuo yherþ God raȝre þe benes of þan þet byeþ togidere Him vor to servi þanne He zayþ ine his Spelle yef tuo of ous oneþ ham togidere Me vor to bidde al þet hi biddeþ mine Vader ham wile do.

þE ZEVE BOȝES OF CHASTETE.

Nou ich habbe yzed þe zeve stapes huerby clifþ and wext and profiteþ þet trau of virtue and of chatete nou behoveþ to zigge of þe boȝes of þisc trawe þet byeþ zeven be þe zeve states of þe stapes of volke þet byeþ ine þise wordle.

þe verste stat is of þan þet byeþ yhole of bodie and habbeþ wel ylocked hire maydenhod. Ac alneway hi ne byeþ naȝt ybounde þerto þet hi ne bi ine mariage. Ine þet stat me ssel loki chastete þet is clennesse of herte and of bodie þervore þe children of riche men ffolle habbe guode lokeres and oneste þet hi by bezide ham and þet hi bi diligent ham wel to teche and loki vram zenne and vram kueade velaȝrede. Vor þe fole velaȝredes amerreþ ofte children and hare techinge þet kueade volk þe wordes of kueadnesse of ribaudie þe fole takinges and inhoneste ine zenne of lecherie and oþer huil of þo lecherie þet is aye kende.

þerof anoþre time we habbeþ yspeke ine þe chapitle of vices an þervore hit ne behoveþ naȝt to reherci vor þe ilke kende ne is naȝt vayr. And þervore me ssel þe children chasti and wel teche and bi bezide ham þerhuile þet hi byeþ yonge and wonye his to hycalde þe guode techinges. Vor ase zayþ Salomon þet child lyerneþ ine his yeȝeþe he hit wyle healde ine his elde. And þe filozofe zayþ Hit ne is naȝt lite þing to wonie guod oþer kuead ine his yeȝeþe. Vor ase me zayþ Huo þet tekþ colte endauntine hyalde hit wyle þerhuyle hit ilest. Zuiche fource ase þe ssō takþ ate ginnynge he halt evremor inc þet stat. þanne heþ chastete nyede of guode lokinge vor oþrlaker hy ssel zone by vorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie and habbeþ hare chastete vorlore and hare maydenhod er þan hy weren everte ymariffed ne ybounde mid bende. Huo may ham wyþnyme vor to bi ymariffed and alneway hy byeþ yssriive and vorþenchinde of hare zennes. In þo stat me ssel loki chastete vor huo þet is ine þet stat he ssel habbe vest porpos and wyl þet nevre mor ne ssel ayen yerne to þe zenne of his bodie ac raþre he him ssel loki be his miȝte wyþoute þet he him moȝe marissi yef he wyle. And huo þet wyle ine þet stat loki his chastete hit behoveþ þet he defouly and chasti his vleff be hardnesse of vestinges and be penonces. þis is þe oþer boȝ of þise trawe.

þe þridde is of ham þet byeþ ybounde be mariage. Ine þo stat me ssel loki chastete out ynome þe dede of spoushod. Vor hi ssolle loki hare bodi þe on to þe oþre klenliche and treweliche wyþoute do onriȝt þe on to þe oþren and þet acseþ þe laȝe of spoushod þet þe on bere to þe oþren laȝe and trewþe of his bodie. Vor þerhuyle þet hy byeþ yvestned togidere be spoushod þe on to þe oþre hi byeþ o body ase zayþ þe writinge and þervore ssel þe on lovye þe oþren ase himzelve. Vor ase hi byeþ on body hi ssolle by on herte be trewelove ne nanmore ham todele be herte ne bodie þerhuile þet hi libbeþ. þervore hi ssolle loki hare bodyes clene and chastliche out ynome þe dede of spoushod and þervore zayþ sayte Paul þet þe wyves ssolle lovie hare lhordes and worffipie and devouteliche by chast and sobre. Chaste to loki hare body vram oþren þanne of hare lhordes sobre ine mete and ine drinke

vor to moche drinke and to moche ethere is grat aliȝtinge to þe vere or
 lecherie. Alsuo ffel þe man loki his body clenliche þet he ne yeve hit
 naȝt to oþre wyfmen bote to his. Spoushod is a stat þet me ffel wel
 klenliche and wel holylyche loki vor manie skeles vor hit is a stat of
 greate autorite vor God hit made ine Paradis terestre ine þe stat of
 clennesse er þan man hedde yzeneȝed. And þervore me ffel hit holy-
 lyche loki vor þane skele þet God hit made and vor þane stede huer hit
 wes ymad. Efterward hit is a stat of greate dignete vor God wolde by
 bore of wyfman yspoused þervore þe mayde Marie made of spoushod
 hire mentel hueronder wolde by Godes Zone bi yconceyved and ybore.
 Under þo mentle wes yhole vram þe dyevle þe privite and þe red of
 oure scele and of oure helþe þervore þanne me ffel hit worþſipie and
 clenliche loki. Efter þet me ffel hit loki holyliche vor his holynesse vor
 hit is on of þe sacremens of holy Cherche and betokneþ þe spoushod
 þet is betuene holy Cherche and Jesu Crist and betuene God and þe
 zaule þanne þet stat of spoushod is zuo holy and suo honeste þet þe
 dede þet wes dyadlich zenne out of spoushod is wyþoute zenne ine
 spoushod and naȝ onlepiliche wyþoute zenne ac hit mai by to merite
 vor to wynne þet lif wyþoute ende. And þou ffelt ywyte þet ine cas
 me may do þe dede of spoushod wyþoute zenne and he mai habbe grat
 merite ase to þe zaule.

þe verste eas is huanne me deþ þe ilke dede ine wylle vor to habbe
 child to servi God vor ine zuiche onderstondinge wes verst spoushod
 yzet. þe oþer cas is huanne þe on yelt to þe oþre his dette þanne he
 hit akseþ and þerto ffel sterie dom þet yelt to echen his riȝt huanne he
 hit akseþ and bit be mouþe oþre be tokne ase doþ þe wyfman þet byeþ
 ffamvest zuich þing to acsi. þe ilke þet vorzakþ þane oþrene þet acseþ
 zeneȝez vor he deþ him wrang of his oȝene þinge vor þe on heþ riȝt ine
 þe bodie of þe oþre. Ac he þet acseþ þet he ffel he deþ wel and ariȝt
 huanne he hit deþ ine þo onderstondinge he ofserveþ avoreye Gode vor
 riȝt him diȝt þerto and naȝt lecherie. þe þridde cas is huanne me hit
 acseþ his wyve of þo dede vor to loki hire vram zenne nameliche
 huanne he yziȝþ þet hi is zuo ffamvest þet hi nolde nevremo aesi hare

lhord of zuiche þinngē and ylefþ þet hi ffolde valle bleþeliche into zenne oþer liȝtliche bote yef me hire ne acsede. Huo þet ine þo onderstondinge yelt oþer acseþ zuiche dette he ne zeneȝ naȝt ac raþre ofserveþ avoreye God vor pite him stereþ þet to done. Ine þise þri cas ne is no zenne ine þe dede of spoushod.

Ac in oþre cas me may zeneȝi oþer liȝtliche oþer dyadliche and speċialliche ine þri cas. Þe verste is huanne me ne zekþ ine zuich dede bote þe licherie and his lost and ine þo cas me may zeneȝi liȝtliche and deadliche. Liȝtliche huanne þe lost ne paseþ naȝt þe markes ne þe zetnesses of spoushod þet is to zigge huanne þe lost is zuo yled mid scele þet þe ilke þet is in þet stat nolde naȝt þet þing do bote ine his wyve. Ac huanne þe lecherie and þe lost is zuo grat ine his wyve þet scele is yblent and ase moche he wolde do ine hire þaȝ hy nere naȝt his wyf ine þet cas is þe ilke zenne dyadlich vor zuich lecherie geþ over þe markes of spoushod huerof God wreþeþ ofte to zuiche volke and yefþ oþerhuil grat miȝte to þe dyevle ham vor to slea ase me zayþ of Sareu Raguelis doȝter þet wes yonge Tobies wyf þet hedde yhet zeve housbondes þet alle were yslaȝe of þe dyevle þe verste niȝt þet hi wolden ligge by her. Þervore þe angel zayde to Tobyen þet hise ffolde habbe to wyve Ich þe wyle zigge he zayde ine huet volc þe dyevel heþ miȝte ine þan þet doþ out God zuo out of hare harten and of hare þoȝtes þet ne yeveþ ham naȝt bote to hare lecherie to volvelle ase an hors deþ oþer a mule and Þervore ham benimþ God oþerhuil hare frut zuo þet hi ne moȝen habbe no child. Yet hi moȝe zeneȝi dyadliche ine anoþre manire þet is to wytene huanne þe on deþ aye kende and oþerlaker þanne kende of man acseþ ne laȝe of mariage acseþ ne overyernþ zuich volk zeneȝeþ more gratliche þanne oþre bevore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure Lhorde and lokeþ klene hare spoushod ase hit is yset zuych volk payeþ God.

Þe oþer cas huer me may zeneȝy be spoushod is huanne man geþ to his wyve ine time þet he ffolde naȝt guo þet is huanne hi is ine þe ziknesse þet wyfmen habbeþ communliche zuo þet he is naȝt ne spareþ huanne he wot þet hi is in zuich stat zeneȝeþ gratliche and vor þan þet

God vorbyet þet man ne habbe velazrede mid his wyve ine zuich stat and vor þe peril of his children. Vor ase zayþ saint Gregorie ine zuych stat byeþ ofte beyete þe crokede þe blynde and þe mezels þe dyave þe doumbe þe fforneðe þe scallede and men and wifmen þet habbeþ oþere zyknesses in hare bodie þanne hi comeþ to manhod ase goutes and beles and oþre ffrewede eveles þervore þe wifman ffel wel zigge to hire lhorde huanne hi ys ine zuych stat þet he abyde and hi alsuo abyde þerhuile hi is ine þe ylke stat. Alsuo hi ffolien togidere spari vram þe dede of spoushod ine holy times ase ine greate festes and solemnes to yeve hamzelve þe betere God vor to servi. Alsuo in times of vestinge of holy Cherche hi ffolle abide mid þo dede naȝt vor þan þet hit by zenne zuych þing to done ine zuiche time and ine zuiche onderstondinge me may hit do. Ac oþerhuil hit is þet me ffel abide þet me moȝe hit do wyþoute zenne vor bele to habbe of God þe me him bit ase zayþ saynt Austin. Alsuo ine time þet þe wifman lyþ a chi[l]dbedde oþer nyȝ vor to childi he ffel him loki vram þe dede of spoushod vor oneste and vor peril þet miȝte by. Þervore þise kinges erles barouns and oþre lhordes habbeþ hare chambren be hamzelve vram hare wyves ine zuiche time oþer hi wendeþ to yzy hare kastele oþer hare oþre stedes and þervore hi habbeþ zuo vayre children and zuo chene of bodye. Me vint ine þe boc þet spekþ of kende of bestes þet þe elifans nele naȝt wonye mid his wyve þerhuyle þet hi is mid childe and man be scele ffel bi more antempered þanne a best and þervore he ffel more himzelve ine þo stat þolye and ine þo time. Ac alneway ich ne zigge naȝt þet yef he deþ þe dede of spoushod ine þo time be guode cause and ine guode onderstondinge huerof God is demerc yef hit is zenne.

þe þridde cas is huerine me may kucadliche zeneȝi ine his spoushod is ine holy stede vor ine holy stedes ase ine cherchen þet byeþ apropred vor God to bidde and Hym servy me ne ffel naȝt do þe dede of spoushod vor worþfife of þe stede. And huo þet ine zuyche stede ne lokeþ him naȝt þo dede vor to do he zeneȝeþ vor þe scele of þe stede þet Godes Vleff and his Blod byeþ ysacred inne vor zuich þing mai by

zenne in one stede and ine one time þet ne is no zenne ine oþre. Þe vor þe stat is of ham þet habbeþ yby ine spoushod ac dyaþ heþ todeld þe on vram þe oþere and þe ilke þet is ybleved ine lyve he ffel him loki chastliche ase longe ase he is ine þe stat of wodewehod þet is a stat þet zaynte Paul prayzeþ moche þet zayþ to wodewon Huo þet guod is he him hyealde ine þet stat and yef hit him naȝt ne lykeþ he him wyvi vor betere and more holy þing is to wyvi þanne himzelve berne. Þe ilke bernþ þet to zenne graunteþ vor he zet his herte be wylle and be wilninge to þe vere of lecherie ac more hit were worþ him to wyvi þanne himzelve of zuiche vere vorberne and þet is to onderstonde of ham þet byeþ ine þe stat of simple wodewehod naȝt of þan þet byeþ ine þet stat ybounde be heste þet ne moȝe naȝt ham spousy wyþoute deadlich zenne efter þe beheste. Ac alneway yef þe beheste is simple þet is to zigge huanne hi is ydo priveliche and wyþoute solemnate þaz hit by zuo þet ha zeneȝi dyadliche þet efter zuych ane beheste him spouseþ alneway he may bleve ine his spoushod yef þer ne is non oþer destorbinge ac he ffel do penonce vor þe beheste. Ac huanne þe beheste is solemgne ase be hand of prelat oþer be profession of religion oþer be holy ordre þet me heþ ondervonge ase sudyakne oþer dyakne prest þanne þo spoushod ne is naȝt ac raþre hit behoveþ to dele þo þet ine zuiche manyre comeþ togidere vor hi ne moȝe naȝt by soved ine zuych stat. To loki þet stat of wodewehod me ffel sterie þe vorbisne of þe turle. Vor ase zayþ þe boc of kende of bestes efter þet þe turle heþ ylore hare make hi ne ffel nevremo habbe velaȝrede mid oþren ac alneway hi is one and bevlyȝt þe velaȝrede of oþren.

þri þinges belongeþ moche to ham þet byeþ ine þe stat of wodewehod. Þe verste is himzelve kepe and priveliche bi ine his house naȝt vor to volȝy þe velaȝredes suspiciouses þerof we habbeþ vorbisne of Judit þet wes wodewe and hi wes a vayr wyfman of huam me ret ine þe writinge þet hi hild hare ine hare boure beffet mid hare maydenes. Huerof zaynte Pauel wyþnimþ þe yonge wyfmen wodewen þet were ydele and bysyte to guonne an to comene ganglinde and to moche spekinde ac biffet hy ffollen by ine hare house and yeve ham guode workes to done ase saynte Paule tekþ.

þe oþer þing is yeve ham to bidde God and bleþeliche bi at cherche
ine devucion and ine tyares ase me ret ine þe Godspelle of saint Luc
þet þe ilke guode wodewe þet hette Anne þet hy ne todelde hire naȝt
vram þe Temple and servede God niȝt and day ine benes and ine ves-
tinges.

þe þridde þing is ffarpnes of metes vor ase zayþ saint Bernard þys
spilþ ine lostes alsuo ase he spilþ ine þe wetere þet zuo longe he may
be þer onder þet he lyest þet lif. Non ne may habbe his heaued þet
is his herte longe ine þe wetere of lostes of þise wordle þet he ne fſel
lyese þet lyf þet is þe grace of þe Holy Gost be huam þe zaule leveþ ine
God. To þo stat belongeþ ase loȝe cloþinge naȝt proud ne bisivol to þe
vorbisne of Judiþ þet let hire vayre robes and hare riche agrayþinges þo
hire lhord wes dyad and nom cloþinge of wodewehod onworþ and loȝ
and more was tocne of wepinge and of zorȝe þanne of goye and of ydele
blisse. Þervore þet hi ledde chastete and hi hit wolde loki al hare lif
hy hire fſredde mid þe here and veste eche daye and hi wes vayr and
yong riche and wys ac guodnesse of herte and love of chastete hit hire
dede do. And þus fſel libbe þet wyle loki chastete ine þo stat. Þis is
þe verþe boȝ of þise trawe.

þE VIFTE BOȝ OF CHASTETE.

þe vyfte boȝ of þe trawe of chastete is maydenhod and þet is þe vifte
stat of ham þet lokeþ and habbeþ alneway lokinge and byeþ alneway ine
wylle to loki al hare lyf hare bodyes yholliche wyþoute enye corrupcion
vor þe love of God. Þis stat is moche to alowe vor his dingnete vor his
vayrhede and vor his guodnesse. Vor his dignete vor þet stat makeþ
þane þet hit wel lokeþ anlyke to þe Angles of hevene ase ziggeþ þe halȝen.
Ac þos moche habbeþ þe maydines more þanne þe Angles vor þe Angles
libbeþ wyþoute vlesse ac þe maydines habbeþ overcominge of hare vlesse
and hit is grat wonder þet hi lokeþ zuich ane fieblene castel ase hare
fyble body aye zuych ane strangne vend ase is þe dyevel of helle þet
alneway zecþ ginnes huerby he may nime þane castel vor to robbi þet
tresor of maidenhod. Þet is þet tresor huerof oure Lhord spekþ ine his

Spelle þo He zede þet þe kingriche of hevne is anlycned to þe tresor þet is yhed ine þe velde. Þet trezor yhed ine þe velde is maydenhod yhed ine bodie þet is ase a veld þet me ffel erye mid penonce and zawe mid guode workes. Þet trezor is anlikned to þe kingriche of hevne vor þet lif of maydines is anlykned to þe live of hevne þet is þet lyf of Angles huerof oure Lhord zayþ ine his Spelle þet ine þe oprisinge ne ffel by non spousynge ase þer is hyer ac hi ffollen by as þe Angles of hevne.

Efterward þet stat is to praysy vor his vayrhede vor þet is þe variste stat þet is ine erþe madenhod clenliche ylocked huerof Salomon zayþ ine his boc of Wysdome O zayþ he huet is vayr chastete kenrede mid briȝtnesse. He zet riȝt wel briȝtnesse mid chastete vor þanne is vayr castete and maydenhod huanne hi is briȝt be guode live and oneste. Ase þe briȝtnesse of þe zonne makeþ þane vayre day alsuo þe briȝtnesse of grace and of guode live makeþ þe maydenhod vayr and likende to God. Huerof saynt Jerome zayþ þet mochel is vayr and briȝt tovore þe oþre virtues maydenhod huanne hi is wyþoute lac and wyþoute velþe of zenne vor huo þet is yhol of bodie and voul ine herte is ase þe berieles yhuided þet is vayr wyþoute and wyþinne vol of stench. Maydenhod is þe huite robe huerinne þe spot is vouler and more yzyenne þanne in anoþer cloþ þet ffel by wel ylocked vram þri spottes vram hor vram blod an vram ver. þise þri spottes beveleþ moche þis huite cloþ. þe spot of hor is þe covaytise of þe wordle þet ne ffel naȝt by ine his herte þeþ wyle queme God ine þe stat of maydenhod vor non ne may yqueme God and to his yvo ase zayþ sainte Gregorie and þe ilke him ffeweþ þet he ne is naȝt Godes vrend þet wyle kueme þe wordle þet is Godes vend þervore saint Jon zayþ þet huo þet wyle by vrend to þe wordle he ffel by vend to God and sainte Paul zayþ Yef ich wylle queme to þe volke of þe wordle iche ne ffel naȝ by Jesu Cristes serjont.

O toene þet me wyle kueme þe wordle is þe agrayþinge aboute þet body vor non ne wolde nevre mor zechе vairhede ne bisihede of robes ne of agrayþinge bote yef he ne wende to by yzoȝe of þe volke. Ac huo þet wile zechе vayrhede wyþoute he lyest þe vayrhede wyþinne huerby me kuemþ God þervore saynt Bernard zayþ to ham þet zechiþ þe coustouse

robes and þe vayr agrayþinge vor to kueme þe wordle and ham vor to ffewy þe doȝtren he zayþ of Babilonie þet is of confusion zechþ hire blisse and hit ffel wende ham into confuzion and ffame evrelestinde bote yef hi ham ne wytie. Hi ham cloþeþ he zayþ mid pourpre and mid vayre robes and costvolle and onder þe vayre robes is ofte þet inwyt poure and naked and hi hise aliȝteþ wyþoute mid stones and mid broches of gold and of zelver ac hi byeþ ealde and voule bevore God be kueade þeawes. Ac saint Bernard zayþ and spekþ of ham þet zuo ham ffeweþ ine wykkede onderstondinge and doþ more þanne hare stat acesþ. Ac al þe blisse of þe Kinges doȝter of blisse ase zayþ Daviþ is wyþinne ine holy inwyt and ine vayre virtues huer þer ne is no covaytise bote vor to kueme God and þos þe spot of þe hore ne bevelþ hit naȝt.

And þos me ffel wytye in þet stat vram þe spotte of blod þet is of þoȝtes and of vleſſliche wyhninges huerof saint Jerome zayþ þet þe ilke maydenhod is sacrefice and ofringe to Jesu Crist þet ne is naȝt besmetted ine herte mid kueade þoȝtes ne ine vlesse of lecherie ase himzelf zayþ Naȝt ne is worþ maidenhood of bodye þer þet is velþe of herte. Ase þet frut ne is naȝt guod þaȝ hit by wel vayr wiþoute huanne hit is vorroted and wermethe.

Afterward he ffel him loki ine þet stat vram þe spotte þe comþ of þe vere. Þe ver þet zengþ and bernþ ofte þe huyte robe of chastete and of maydenhod is bleþeliche zigge oþer to lheste wordes þet moȝe sterie to zenne. Vor ase zayþ zaynte Paul and eftzone we hit habbeþ above yzed þe kueade wordes amerreþ þe guode þeawes. And þervore zayþ Senekes Loke þe vram voule wordes þet ne byeþ naȝt honeste vor huo þet him yfþ to voule wordes hi ham ffolle naȝt ffamie and afrounti þet is to zigge hi lyezeþ þe ffame and valleþ þe liȝtlaker into zenne and þervore huo þet wyle loki clenliche þane huyte kertel of madenhod him behoveþ him loki vor to speke oþer to yhiere werdes of zuyche huerof he may him berne oþer be zenge. Þe prive cat beȝengþ ofte his sein and zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe oþre virtues is anlikened to þe llyle þet is wel vayr and huyt þervore oure Lhord zayþ ine þe writinge be Salomonnes mouþe My lemmian is ase þe llyle amang þe þornes.

Oure Lhordes lemman special is yloved þet lokeþ maydenhod vor þet is a virtue huerby zaule ondervangþ specialliche more love and þe favour of oure Lhorde Jesu Crist. þanne saint Jon þe Ewangelist þet wes mayde wes amang þe apostles þe meste belovede of oure Lhorde and Him ffewede oure Lhord þe meste tokne of loverede ase hit ffeweþ ine þe Godspelle and zuo ha wes ycleped amang þe oþre decipes þe deciple þet Jesu Crist mest lovede naȝt vorþan þet He ne lovede wel þe oþre ac þanne more specilliche vor þe maydenhod. þis lilye flour lokeþ his vayrhede amang þe þornes of vondigges of þe vleſſe vor þet vleſſ is aſe a donghel þet ne carkeþ aſe moche aſe is of himzelve bote þornes and netlen þet byeþ kueade meniynges þet ofte prekieþ þane gost. Ac þe flour of maydenhod ne heþ hede of þo þornes vor hi is wel yroted ine Godes love þet hire wereþ vram þe þornes of vondinge.

þis flour hit fſel habbe zix leves and þry grayns of gold above wyþinne. þe verste lyaf is yholnesse and clennesse of bodye þet is to zigge þet þet body by yhol wyoute velþe of lecherie. Vor yef a mayde were vorlaye be strengþe and aye wyl hi ne fſolde naȝt þervore lyese hare maydenhod ne þe mede of hare maydenhod. þervore sainte Lucie zayde to þe tiront Yef þou me bevelst aye mi wyle my chasteſtede hit fſel by me ydabbled aſe to þe coroune of bliſſe. þet oþer lyaf is clennesse of herte vor aſe zayþ saint Jerome Naȝt ne is worþ to habbe maidenhood of bodye þet heþ wyl to by yſpoused. He spekþ of þan þet habbeþ behote maidenhood vor huo þet heþ behote maydenhod oþer chasteſtē to loki he fſel loki his herte chasteſtē and clenſtē. þe þridde lyeaf is mildeſtē vor maydenhod proud ne quemþ noþing God and þervore zayþ saint Bernard Hit is wel vayr þing þet heþ mi[1]denesse mid maidenhood and wel stranglaker kuemþ to God þe ilke zaule to huam mi[1]denesse yefþ los to maydenhod and maydenhod vayreþ mildeſtē. Ich dar wel zigge þet wyþoute mildeſtē þe maydenhod of Marie ne hedde nevre yquemd to God vor wyþoute madenhood we moȝe by yborȝe and naȝt wyoute mildeſtē. þe verþe lyeaf of þe flour of lilye of maydenhod is drede of God vor þo þet byeþ zoþliche maidines hi were ywoned to bi dredvol and fſamvest and hit nis no wonder vor hi bereþ a wel precious

tresor in a wel fyeble vet. þanne þe mayde Marie wes alneway by hire
 selve and hedde greate drede þo þe Angel ffewede him to hire ac þe
 drede of God is þe tresorie þet þet tresor of madenhod lokeþ þet þe
 dyevel me may hit stele vor hi lokeþ þe gates of þe kastele huer þet
 tresor is beffet. þe gates of þe kastele huer maydenhod is byeþ þe gates
 of þe herte. þe ilke gates lokeþ þe drede of our Lhorde þet hi ne by
 opene to þe viende be ydele bysyhede of ziȝþe of hyerþe and of speche
 oþer of guoinges ine velaȝredes suspiciouses vor bisihede is specialliche
 to yȝy and to hyre þe ydelnesses of þe wordle. Hy byeþ ofte way to
 zenne of lecherie. þanne me ret ine þe writinge þet Jacobbes doȝter
 þo hi yede muzi vor bisihede vor to ysy þe wymen of þe contraye huer
 þet hi wes hi wes yraviffed of þe princes zone of þe cite and vorlaye.
 And þervore huo þet wyle loki maydenhod him behoveþ moche wyðdraȝe
 his wyttes vor to zynne ydel bisihede and þe me deþ be holy drede of
 oure Lhorde þet me dret alday to wreþi. þet is þet wyt of þe vif
 maydines huerof oure Lhord Jesu Crist spekþ ine his Spelle þo He zede
 þet þe kingriche of hevene is anlikned to þe ten madines huerof þe vif
 were wyse and þe oþre vif were foles. He clepeþ hierine þan of þe
 kingriche of hevene holy Cherche þet is hier beneþe huerinne byeþ
 guode and kueade of foles and of wyse þet byeþ lemes of holy Cherche
 by þe byleave of Cristendom. þe vif wyse betokneþ þo þet wel lokeþ
 and ledeþ þe vif wyttes of þe bodie huerof we habbeþ bevore yspeke
 þe vif foles betokneþ þo þet folliche his lokeþ.

þet vifte leaf is ssarpnesse of live vor huo þet wyle wel loki his
 maydenhod him þ behoveþ wel wysliche his vleſſ overcome and do
 ondervot be vestinges be wakiinges and be benes. Sappnesse of live
 is asc a strang heg vor to loki þanc gardin of þe herte vram kuede
 bestes þet byeþ þe viendes of helle þet hy ne moȝe naȝt in þet ne wylne
 naȝt bote stele þet tresor of maydenhod and þervore ffel þet tresor by
 wel beffet and wel ydo op þet hit ne by vorlore vor huo þet hit lyest
 nevre ne ffel hit habbe ayen nammore þanne þe lompe huanne hi is
 tobroke ne may by yheld.

þet zixte leaf is blevinge þet is stedevest wyl to loki þet me lieþ behote

to God. þanne saynt Austin zayþ ine þe bok of maydenhod and spekþ to maydines and zayþ þus. Volȝeþ þet Lamb of mildenesse þet is Jesu Crist lokinde vestliche þet þou hest behote to God do hardiliche alsuo moche ase þe miȝt þet þe guodnesse of maydenhod ne spille ine þe vor þou ne miȝt do no þing huerby hit comþ ayen yef þou hit liest ase we habbeþ yzed vorbysne of þe lompe. And saint Bernard þus zayþ Stude þou to bleve vor hi one wynþ þe coroune of hevne.

þise zix leves bevore yzed vayreþ moche þe llye of maydenhod ac hit behoveþ þet þis flour habbe wyþinne þri cornes of gold þet betokneþ þri maneres to lovie God. Vor maydenhod wyþoute þe love of God is ase þe lompe wyþoute oyle þanne þe fole maydenes vor hi þet ne velden naȝt hare lompen mid þe oyle weren beffet wyþoute vram þe bredale and þe wyse maydines þet wel velden hyre lompen of þe oyle yeden in mid þe bredgrome to þe bredale.

þe þri maneres to lovie God þet byeþ betokned be þe þri cornes of þe lilye saynt Austin tekþ þo he zede þou ffelt lovye God mid al þine onderstondinge wyþoute error mid ale þine wylle wyþoute wyþzigginge and mid al þine beþenchinge wyþoute voryetinge. Ine zuyche manyere is Godes anlyche volveld ine manne by þe þri dingnetes þet bieþ ine þe zaule þet is to wytene onderstondinge beþenchinge and wyl. Hanne þise þri þinges byeþ wel ydiȝt to God ine þri maneres ase zayþ saint Austin þanne byeþ þe þri cornes of þe lilye wel ygelt mid þe golde of charite þet yefþ vayrhede and guodhede to alle virtues vor wiþoute þo golde no virtue ne is bevore God. Oþerlaker spekþ saynt Bernard of þe maniere to lovye God and þus zayþ O þu þet art Cristen lyerne hou þou ffelt lovie God þet is Jesu Crist. Lierne Him to lovie wysliche zueteliche stranliche and stedevestliche. Wysliche þet þou ne by ystered be none prosperite. Strongliche þet þou ne by overcome be none adversite. And þus is vayr þet flour of þe llye of maydenhod huanne hi is zuych ase we habbeþ yzed. And þet is þe oþer scele huerby þe stat of madenhod is moche to praysy þet is vor his vayrhede.

þe þridde scele huerby hit is to alowe is vor his guodhede and vor þe note þet þerof comþ vor maydenhod is a tresor of zuo grat worþ þet

hit ne may by be nonen yzet a pris. þanne þe writinge zayþ þet no þing ne is worþi to be ylykned to þe chaste herte and is to onderstonde specialliche of þe chaste maydenhod vor maidenhod above alle oþre states berþ þet gratteste frut. þo þet byeþ ine spoushod yef hit lokeþ ase hi ffolden hi habbeþ þet þrittiaȝte frut. þo þet byeþ in wodewehod habbeþ þet zixtiȝte frut þo þet lokeþ maydenhod habbeþ þet hondeaȝte frut. Vor zuo zayþ oure Lhord ine his Spelle þet þet zed þet vil into þe guode londe fructefide of one half to þe þrittiaȝte of oþer half to zixtiaste and of þe þridde half to þe hondredaȝte. þise þri nombres of þritti of lx and of an hondred bolongeþ to þe þri states bovore yzed. þe tale of þritti þet is of þri siþe ten belungeþ to þe stat of spoushod huer me ffel loki þe ten hestes ine þe byleave of þe Trinite. þe tale of zixti þet is wel gratter þet is of ziz ziþe ten belungeþ to þe stat of wodewehod vor in zuych stat me ffel loki þe ten hestes and mid þan me ffel do þe zix workes of merci huerof we habbeþ above yspeke. Ac þe tale of an hondred þet is þe meste of þrivolde vor hi betokneþ ane rounde figure þet is þe vayreste amang alle þe oþre figures. Vor ase ine þe rounde figure þe ende went ayen to his ginninge and makeþ ase ane coroune alzuo þe tale of an hondred joyneþ þan ende to þe ginninge vor ten ziþe ten makeþ an hondred þet betokneþ þe coroune þet þe wyse maydyens ham corounede. And þaȝ hit by zuo þet ine þe stat of spoushod and ine þe stat of wodewehod me may wel wynne þe coroune of blisse and more habbe of mercie avoreye God þane vele madines vor manie þer byeþ ine Paradis of ham þet habbeþ yby ine spoushod and ine wodewehod þet more byeþ nier God þanne manye maydines ac alneway habbeþ þe maydines ane speciale coroune above þe coroune of blisse þet is þe coroune to alle þe halȝen vor þet þe maydines habbeþ ane speciale overcomynge of hare vlesse vor to volȝy þe Lamb of mildenesse huyder his geþ to huam hi byeþ yspoused and habbeþ ylete þe vleffliche sposayles vor to by mid him ate sposayles evrelestinde.

þe tende stat huerinne me ffel loki chastete is of clerkes yhoded ase byeþ suþdeaknes dyaknes prestes and biffoppes. Alle þos byeþ yhyeade to loki chastete vor manye sceles. Verst vor þet hod þet hi

habbeþ ondervonge þet acseþ alle holinesse. þanne þet sacrament is zuo heȝ and zuo holy þet þo þet hit ondervongeþ byeþ ybounde to chastete to loky þet nevre mo hi ne moȝe ham do to spoushod. Efterward vor hare office þet hi habbeþ vor hi byeþ ydiȝt propreliche to servi God ine his temple at his wevede and handleþ and betakeþ to hare honden þe þinges þet byeþ yhalȝed ase þe vaseles yblissed þe chalis þe copereaus and þet more is grat þing wyþoute comparisoun þet Bodi of oure Lhorde Jesu Crist þet þe prestes sacreþ and ondervongeþ and betakeþ oþren.

Nou hi ssolden þanne by wel klene and wel holy vor þane scele of þe Lhorde to huam hi serveþ þet is holy and hateþ alle velþe. þanne He zayþ ine þe writinge Byeþ holy vor Ich am holy vor to zuiche Lhordc zuich maine. Vor þe scele of þe stede huer hi serveþ þet is þe cherche þet is holy and yhalȝed God to servi. Me vint ine þe writinge þet amang þe paenes þe prestes þet lokeden chastete ine þe temple weren todeld vram þe oþren þet hi ne loren hire chastete. Mochel ssollen bi more clene wyþoute comparisoun and more chast þe Cristene prestes þet servyeþ ine Godes temple þet is yhalȝed and apropred God to servi. Yet eft hi ssolle by more clene and more holy vor þet hi serveþ at Godes borde of his coupe of his breade and of his wyne and of his mete. Godes table is þe wyeved þe coupe is þe chalis his bread and his wyn þet is his propre Bodi and his propre Blod. Mochel ssolle hi þanne by clene and holy þo þet zuiche service doþ. þanne sainte Paul zayþ Hit behoveþ þet þe bissoppes and þe oþre ministres of huam he heþ yspeke þet byeþ þe ministres of holy Cherche by chaste.

þis chastete wes betokned ine þe yealde laȝe huer God het to ham þet ssolden ethe of þe lombe þet betoknede þet Bodis of Jesu Crist þet hi gerten wel hare lenden. þe gerdel huermide þe ministres of holy Cherche ssolle ham gerde ope þe lenden is chastete þet wyðdraȝþ þe lecherie of hare vleſſe. þo God het to Aaron þet wes prest and bissop þet alle his children weren ycloþed inc linene kertles and ygert above mid huite linene gerdles. Aaron and his children þet serveden ine þe tabernacle betokneþ þe ministres of holy Cherche þet ssol by ycloþed

mid linene kertles of chastete þet is betokned be þe huite vlexe. Vor ase linene kertel er þan hi by huyte vele ziþe him behoveþ þet he by ybeatē and ywesse and alsuo hit behoveþ þet vleſſ beate and wesſe be diſſiplines and be hardnesses and ofte wesse his herte of kueade lostes and of kueade wilnynges be zoþe ſſrifte er þan me moþe habbe þane huite kertel of chastete. Ac þes kertel ſſel habbe þane huyte gerdel above þet is to zigge þet chastete ſſel bi straytliche ylocked and wel wyþdraþe be abſtinence [vorberinge] aſe moche aſe ſcele berþ þet is þe boſle of þe gerde. Oþerlaker me may zigge þet þe linene kertel betokneþ chastete of herte. þe gerdel above betocneþ chastete of bodie þet ſſel wyþdraþe þe lostes of þe vlesſe vor to loki þe chastete of þe zaule. þis ilke ſelv is ouſ betokned ine þe aube and ine þe gerde above þet þe ministres of holy Cherche doþ am huanne hi ſſolle servi at Godes wyevede vor hi ſſolle by chaste wyþinne ine þe herte and wyþoute ine bodye. Mochel is voul þe ſpot of zenne and nameliche of lecherie ine þe ministres of holy Cherche vor hi bieþ þe eȝe of holy Cherche aſe zayþ þe writinge. Vor aſe þet eȝe let þet body and him ſſeweþ his way huerby hit ſſel guo alsuo ſſolle þe prelas and þe oþre ministres of holy Cherche ſſewy þane way of helþe to oþren. þanne alsuo aſe þe ſpot þet is wel vouler ine þe eȝen þanne ine oþre lemes of þe bodye alsuo is þe ſpot of lecherie more vouler and more perilous ine clerkes and ine prelas þanne ine leawede volke. Efterward hy byeþ þe ſſeawere of holy Cherche huerine þet lewede volk lokeþ and nimeþ vorbysne ac huanne þe ſſeawere is briȝt me ziȝþ wel þane ſpot and þe velþe þet is ine ſſeawere ac þe ilke þet ine zuich a ſſeawere naȝt ne lokeþ he ne zikþ naȝt his oȝene ſpot ne þet me deþ mid þe ſſeawere þet is voul an dim ac huanne þe ilke ſſeawere is wel briȝt and clene þanne may me wel yzy and wel yknawe his ſpottes. Alzuo huanne þe prelat is of guode lyve and of guod los þanne he ſſel nime vorbisne of guode lyve. Efterward hi ſſolle by wel klene and wel holy vor þet hi elenzeþ and halȝeþ þe oþre vor aſe zayþ saynt Gregorie þe hand þet is voul and behorewed ne may oþre manne velþe do away and þe writinge zayþ þet þe ilke þet is voul ne may nenne oþrene klensy and þet is to onderſtonde aſe moche aſe fayleþ of his merite. Vor þe

sacrement þet is ymad be þe ministre be þe hand of þe kueade ministre ne is naȝt lesse worþ inc himzelve ne lesse virtuous ne þe lesse miȝtvol vor to halȝy ham þet hit ondervongeþ. Vor yef hit ondervongeþ be þe hand of ane guode ministre vor þe kueadnesse of þe ministre ne apayreþ naȝt þe sacrament ne þe guodnesse. Ac alneway þe kueadnesse of þe ministre may anpayri þe oþre be kueade vorbysnen and þe guodnesse edefie be vorbisne of guode lyve. þervore þanne huam þet hi halȝeþ and clenseþ þe oþre ine þet hi ministreþ þe sacremens of holy Cherche hy ssolle by þe more holy and more clene þanne þe oþre vor yef hi byeþ queade hi ssoll by þe more yharmed þanne þe oþre. þis is þe zixte stat huer me sscl loki chastete and þe zixte boȝ of þise trawe.

þe zevende stat huer me ssel loki chastete is þe stat of religioun vor þo þet byeþ ine þet stat habbeþ to God behote þet hi ssolle libbe evremor chasteliche and þervore hy byeþ yhyealde and yobliged be zuych beheste þet nevre mor hi ne moȝe by spoused zeþþe hi byeþ profes. And huo þet him deþ spousy þe spoushod ne sscl by naȝt and þervore hi ssolle do greate Payne and gratt diligence wel to loki hare chastete and vor hare stat þet is stat of holy perfeccion þet þe more þet þet stat is holy be zuo moche is þe zenne þe more and þe more voul. þe vouler þet is þe spot þe more he is yzyenne ine þe huyte robe and huo þet heȝest valþ þe zorer he him blecheþ and vor to overcome hire adversarie þet is þe dievel þet mest him Payneþ vor to vondi and to do valle þo of religion and more is gled huanne he his may overcome þanne of eni oþer stat. Vor alsuo ase þe Angles of hevene habbeþ grat glednesse of ane zeneȝere huanne he him repenteþ and deþ penonce vor his zennes alsuo þe dyevlen ham gledieþ huanne þi moȝe overcome and do valle into zenne ane guodne man and þe more þet he is of grat stat and þe parfiter þe more heþ he þe gratter glednesse huanne he him may gyly ase þe vissere heþ more blisse vor to nime ane gratne viss þane ane littlene.

HYER LYþ A TALE.

Me ret ine lives of holy vaderes þet an holy man tealde hou he com

to by monek and zede hou þet he hedde yby ane payenes zone þet wes a prest to þe Momenettes and þo he wes a child on time he yede into þe temple mid his vader priveliche þer he yzeȝ ane gratne dyevel þet zet ope ane vyealdinde stole and al his mayne aboute him. þer com on of þe princes and leat to him þo he him aksede þe ilke þet zet ine þe stole huannes he com and he ansuerede þet he com vram ane londe huer he hedde arered and ymad many werren and many viȝtinges zuo þet moche volk weren yfflaȝe and moche blod peryssed. þe mayster him acsede ine hou moche time he hedde þet ydo and he ansuerede ine þriddi daȝes. He him zede Ine zuo moche time hest zuo lite ydo. þo he het þet ha wer riȝt wel ybeate and evele ydraȝe. Efter þan com anoþer þet alsuo to him leat ase þe verste. þe mayster him acsede huannes ha com he ansuerede þet he com vram þe ze huer he hedde ymad manye tempestes vele ffipes tobroke and moche volk adreynct. þe maister acsede ine hou long time he ansuerede ine twenti daȝes. He zayde Ine zuo moche time hest zuo lite ydo. Efterward com þe þridde þe ansuerede þet he com vram ane cite huer he hedde yby at ane bredale and þer he hedde arered and ymad cheastes and striff zuo þet moche volk þer were yslaȝe and þerto he hedde yslaȝe þane hosebounde. þe maister him acsede hou long time he zette þet vor to done. He ansuerede þet ine ten daȝes. þo he het þet he were wel ybyate vor þet he hedde zuo longe abide þet to done wiȝoute more. Ate lasten com anoþer tovore þe prince and to him he beaȝ and he him acsede Huannes comst þou. He ansuerede þet he com vram þe ermitage huer he hedde yby vourt ier vor to vondi ane monek of fornicacion þet is þe zenne of lecherie And zuo moche ich habbe ydo þet ine þise nyȝt ich hine habbe overcome and ydo him valle into þe zenne. þo lhip op þe mayster and him keste and beclepte and dede þe coroune ope his heued an dede him zitte bezide him and to him zede þet he hedde grat þing ydo and grat prowesse. þo zayde þe guode man þet huanne he hedde þet yherd and þet yzoȝe he þoȝte þet hit were grat þing to by monek and be þo encheysoun he becom monek.

Ine þise tale me may ysy þet greate glednesse habbeþ þe dyevlen

huanne hi moȝe do valle ane man of religion into zenne. Vor huanne
 þet a man is yguo into religion he is ase þe ilke þet geþ into þe velde
 vor himzelve to viȝte wyþ þane dyevel. þanne huanne our Lhord wolde
 by vonded of þe dyevle He yede into desert vor þe desert of religion is
 veld of vondinge. Religion is ycleped desert vor alsuo ase þe desert is
 hard and draye and ver vram alle men alsuo ffel by þe stat of religion
 hard and draye be hardnessse of live þet is a strang heg aye þe wyckede
 bestes and a strang armure aye þane vyend. þis is remedie aye zenne
 of lecherie vor huo þet wyle quenche þet ver of lecherie ine himzelve
 he ffel wyþdraȝe þe brondes þet byeþ þe lostes of þe vlesse þet þe guode
 religious ffel wyþdraȝe of his vlesse by vestinges be wakiinges be dici-
 plines oþer oþerlaker þet ver ne may naȝt by yquenct. Huo þet wyle
 ane cite oþer ane castel nime he ffel ase moche ase he may wyþdraȝe þe
 metes and þet weter vor to asterve his [yvo] vor huanne þe castel is aster-
 ved he ne may hym hyealde aye his yvo. Alsuo þe castel of þe wombe þet
 is þe strengþe of þe vlesse ne may him hyealde aye þane gost þanne he
 is asterved be vestinges and be wyþdraȝþes. þe stat of religion ffel by
 zuo yverred vram þe wordle þet þe ilke þet is ine þet stat ne vele naȝt
 hueroft he ffel by dyead to þe wordle and libbe to God ase zayþ zainte
 Paul þet alsuo ase þe ilke þet is dyead bodilich heþ ilore alle his bodi-
 liche wyttes þe ziȝþe þe hyerþe þe speche þane zuelȝ þane smel and þe
 velinge alsuo ffel by þe religious zuo dyead ase to þe wordle þet he
 noȝting ne vele þet belongeþ to zenne þet he moȝe zoȝliche zigge þet word
 þet þe Apostel sainte Paul zayde of himzelve þe wordle he zayþ is ycruci-
 fied to me and ich to þe wordle. He wolde zigge þet al alsuo ase þe
 wordle him hild vor vyl and vor wlatvol ase me deþ enne yhonged alsuo
 hed he þe wordle vor vil and vor wlatvol ase me heþ þane þet is ycruci-
 fied oþer anhonged vor his misdede. Alsuo ffel þe ilke þet is ine stat
 of perfeccion þe wordle hatie þet is to zigge þe covaytise and þe kuead-
 nesse of þe wordle þet he ne vele naȝt be love and be wylninge zuo þet
 his conversacion by al ine hevene ase zayþ zainte Paul of him and of
 ham þet byeþ ine stat of perfeccion. Oure conversacioun he zayþ is
 ine hevene vor þet body is ine þe erþe þe herte is ine hevene be love
 and be wylninge.

Man religious ne ffel noþing oȝen habbe ine erþe ac he ffel maki his hord ine hevene ase zayþ oure Lhord ine his Spelle. Yef þou wylt He zayþ by parfit guo and zell al þet þou hest and yef hit þe poure vor Godes love and zuo þe ffelt habbe þin hord ine hevene. Mannes hord of religion ys zoþe poverte þet comþ of guode wylle ase zayþ an halȝen ine þe lyves of vaderes vor poverte is þet menet huermide me bayþ þe riche of hevene huervore oure Lhord zayþ þet þe poure of spirit byeþ yblissed vor þe riche of hevene is hare. Vorzoþe huo þet is poure of spirit þet is of wylle he ne zekþ ine þise wordle ne lostes ne richesses no worþfipes ac raþre voryet al vor God and zuo ffel do þe guode religious þet wile clive into þe helle of perfeccion. Þanne þe Angel zayde to Lot þo he wes yguo out of Sodome ne trost þe naȝt ine þe stede þet þou hest ylete ac ywyte þe ine þe helle of perfeccion. Vor huo þet is yguo out of þe conversacion of þe wordle he ne ffel him naȝt trosti ne hyealde besyde þe wordle be wylle ne be wilninge ac him asoyny ase moche ase he may al huet he is ine þe helle of perfeccion and þer me ffel abide to his helþe wyþoute lokinge ayen. Lottes wyf lokede behinde hire þe cite þet ber[n]de huerout hi wes iguo and þervore hi wes ychonged into an ymage of zalt. Lottes wyf betokneþ ham zeþþe þet hi byeþ iguo out of þe wordle and byeþ yguo into religion wendeþ ayen be wille and be wylninge þet habbeþ hare body ine cloystre an zetteþ hare herten ine þe wordle. þos anlykneþ þe ymage of zalt þet ne heþ bote þe lyknesse of man and hit is hard and chald ase a ston. Alsuo byeþ þet volk chealde ine þe love of God and hard wyþoute wetnesse of pite and of devucion þanne hi ne habbeþ bote þe cloþinge of hare religion. þe ymage þet wes of zalt betokneþ inc þe writinge wyt and discrecion vor ase þet zalt yefþ smac to þe mete alsuo ffel man habbe wyt and discrecion ine his dedes and ine his wordes. þe ilke ymage þanne of zalt ffel yve wyt and onderstondinge and vorbysne to ham of religion þet habbeþ vorlete þe wordle þet hy ne wende ayen to þan þet hi habbeþ ylete. And þervore zayþ oure Lhord in his Spelle to his deciples þet Him volȝede beþencheþ you He zaiþ of Lottes wyve þet is to zigge ne lokeþ naȝt to þet ye habbeþ ylete vor

Me þet ye ne lyese þet lyf of grace and of blisse. Alsuo ase Lottes wyf vorlyas þet lif of þe bodye vor þet hi lokede to þan þet hi hedde ylete þanne oure Lhord zayþ ine his Spelle þet þe ilke þet zet þe hand a þe zuolȝ and lokeþ behinde him ne is naȝt worþ to þe riche of hevene. Vor ase þe ilke þe let þe zuolȝ lokeþ alneway bevore him vor to lede wel his zuolȝ alsuo ssel do he þet zet þe hand to þe zuolȝ of penonce oþer of religion alneway ssel habbe þe eȝen of his herte þet is to zigge þe onderstondinge and þe wyl to þan þet is bevore and naȝt to þan þet is behynde þet is to þe guodes evrelestinde þet ssollen by bevore inc þe herte naȝt to þe timliche guodes þet ssolle by behynde. And þus dede zayne Paul þet zede þet he hedde voryete þet þet wes behinde þet wes þe wordle and al þe covaitise þet þer is þet he ne prayzed naȝt and yede alneway bevore him vor he hedde alneway his onderstondinge and his wyl to hevene. Ac moche volk of religion zetteþ þe zuolȝ bevore þe oksen vor vele þer byeþ and þet is hire harm þet more zechþ þe timliche þinges and doþ bevore þet ssolde by behynde þe timliche guodes bevore þe evrelestinde and þe gostliche behynde. Zuyche religious byeþ in wel grat peril of hare vorlyezynge vor hi ne habbeþ bote þe cloþinge of hare religion. To þe vorbysne of zainte Paul ssel þe guode religious voryete þe wordle and lete his behinde him and þe guodes evrelestinde alneway habbe bevore his eȝen and alneway guo vram virtue to virtue alhuet he comþ to þe Montioye þet is to þe helle of blisse evrelestinde huer he ssel clyerliche izy God and Him ssel lovie parfitliche and worþisipie evremo. Þet is þe blissinge huer þe yefþe of onderstondinge let þo þet lokeþ clennesse of herte and of bodye ase we habbeþ above ysseawed. And þervore zayþ oure Lhord þet yblissed byeþ þe clene of herte vor hy ssolle clyerliche ysy God. þe ilke blis singe beginþ hyer vor hi byeþ yclenzed of þiesternesse of error to þe onderstondinge and of spottes of zenne ase to þe wylle. And þervore hi yzyeþ God be byyleave aliȝte of þe briȝtnesse þet comþ of þe yefþe of onderstondinge huerby ~~me~~ knauþ his ffeppere and al þet belongeþ to helþe of zaule wyþoute drede wyþoute comparer wyþoute chancelier and ine þe byleve of Jesu Crist huer hi byeþ zuo togidere and yzet vestliche

þet hi ne moȝe ham todele vor dyaþ ne vor torment. And þervore hi
 byeþ yblissed þe clene of herte ine þise lyve dyadliche vor hi habbeþ
 þe eȝen of hare herten and þe onderstondinge of hare wylle zuo clene
 and zuo elyer þet hi zyeȝ God and yleveþ be stronge beleave and zikere
 ase zayþ oure Lhord to saint Thomas þe Apostel Vor þet þou Me hest
 yzoȝe þou me hest yleved ac þo ffolle by yblissed þet Me ne yzeȝe and
 Me yleveþ. Ac þis blissinge ffol by volveld ine þe live evrelestinde
 huer þe clene of herte þet hier ffolle ysy Him be byleave ac alneway
 þiesterliche hi ffolle yzi face wyþ face al aperteliche ase zayþ zayte
 Paul þet is þe blissinge of Angles and of halȝen of paradis þet yȝy God
 ine þe face yknawe enne God ine þri Persones to ysy clierliche ine þo
 ffeawere huerinne alle þinges byeþ briȝte mid þe Lombe and þe halȝen
 ham wondreþ and ham yȝyeþ and nolle ne moȝe by him an to loki.
 Vor þer is alle vayrhede alle zuetnesse alle guo[d]nesse welle of lif evre-
 lestinde and al þet herte may wylni and of guod desiri. Ac ich zigge
 lite vor ase zayþ þe writinge ne eȝe dyeadlich ne may naȝt ysy ne eare
 hihere ne mannes herte þenche þet God heþ agrayþed to his vriendes.
 þanne Sant Ansalm zayþ Man arere al þine onderstondinge þer above
 an þench ase moche ase þe miȝt huet and hou moche grat and hou
 moche lostvol is þet guod þet heþ þe joye and þane lost of alle guode
 and naȝt zuych lost ne zueche blisse ase me vint me ffeppinges ac ase
 moche more ase þe ffeppere is more þanne þe ffeppinges. Nou zayþ
 he mannes makinge huet yzyxt þou foleant vor to zeeche diverse guodes
 to þine zaule and to þine bodye. Love wel on guod huer byeþ alle guodes
 and hit is ynoȝ þet is Himzclf þet is heȝest guod of huam comeþ alle
 þe oþre ase þe streames of þe welle. Vorzoþe he ffol by wel yblissed
 zayþ saynt Austin þet wyþoute none nakede visage onwriȝe ffol yzy þe
 blisse of God and ffol by ywent inc anlienesse of þe blisse huer he ffol
 ysy God ase He is huyeh ziȝþe is coroune wyþoute ende and al þe ffepe
 of halȝen þet ffol by al þe guod of man zayþ Huȝe de Saint Victor
 avore ye þanc man þet He made inc bodye and inc zaule vor þan þet
 man Him yzeȝ mid þe eȝen of þe bodie inc His manhode and þe zaule
 him yziþ inc his Godhede zuo þet he vand zuetnesse and lost inc his

ſſeppere wyþine and wyþoute wyþinne ine þe Godhede wyþoute ine þe manhode þet ſſel by þe bliſſe of man þet ſſel by his joye and his lost and lif evreleſtinde þe ilke yblissed ziȝþe. þet is þe blissinge yef hit onderſtondeþ þo þet lokeþ clennesse of herte and of bodie.

**OF ȤE YEFþE OF WYSDOME. OF ȤE VIRTUE OF TEMPERANCE
AND OF SOBRETE.**

þe laſte yefþe and þe meste and þe heȝteſte is þe yefþe of wysdom þet is a grace þet þe Holy Gost yefþ to þe contemplative herte huerby he is ynome of þe love of God þet he naȝt ne wylneþ ne ne zeȝþ oþer þing þanne Him to zyenne and to habbe ine Him vor to likni mid Him vor to bleve. þis is þet greace of perfeccion þe ende of contemplacion þe yefþe of onderſtondinge huſrof we habbeþ above yspeke makeþ knawe God and þe gostliche þinges aſe be ziȝþe and be ſimple lokinges. Ac þe yefþe of wysdom makeþ to yvele God an to yknawe aſe be zuelȝ. þanne wysdom ne is oþer þing þanne knaulechinge smackinde þet is mid smac and mid grat lost of herte vor oþerlaker he knauþ wyn þe ilke þet hit yziȝþ inc a vayr gles oþerlaker þe ilke þet hit drincþ and tasteþ and ſinackeþ. Ac þe filosofes yknewen God be writinge aſe be ane ſſewere huerinne hy lokeden be ſkele and be onderſtondinge of his miȝte his vayrhede his wyt and his guodnesse er þan hi yzeȝen þe ſſeppinges þet He heþ ymad zuo greate zuo vayre zuo guode and zuo wel yordayned þanne hi knewen wel be zyȝþe and be vorbisne and be ſimple ziȝþe of onderſtondinge and of kendelich ſkele. Ac nevre naȝt ne yvelded ne ne miȝte yvele be zuelȝ of riȝte love ne by devocion. Alsuo þer byeþ vele Cristene clerkes and leawede þeþ wel ham yknewe be byleave and be wrytinge ac vor þet hi habbeþ þane zuelȝ naȝ wel ydiȝt be zenne hi ne moȝe no þing yvele nammore þanne þe zike vint ſmak ine þe guode mete. þe yefþe of wysdom þet þe Holy Gost zet ine herte zikerliche vayreþ and clenseþ of alle velþe of zenne and arereþ zuo þane gost of man þet he him joineþ to God be a glu of love zuo þet he is al on mid God. þer he him veth þer he him noriffeth þer he him vetteþ þer he him loſteþ þer he him reſteþ þer he him ſlepþ þer

he voryet al his travail alle his wylninges vleſſliche and erþliche and him zelve þet he him ne beþengþ of naȝt bote of þet he loveþe and þet is God onlepiliche. þis is þe laste stape of þe lheddre of perfeccioñ þet Jacob yzeȝ ine his ſſlepe þet tok þe hevene huerby þe Angles of oure Lhorde Jesu Crist clive op and doun. þe stapes of þise lheddre byeþ þe zeve yefþes of þe Holy Gost huerof we habbeþ yspeke. Be þo zeve stapes cliveþ þe Angles þet byeþ þo þet habbeþ hare herten to hevene þet ledeþ lyf of Angle ine erþe be vayrehede and be clennesse þet habbeþ hare herten in hevene be wylnyngē huanne hi guoþ and profiteþ vram virtue to virtue al huet hi yzyeþ God aperteliche and herieþ parfitliche. Ac huanne hi byeþ yclive op al to þe laste stape oþerhuil hit behoveþ guo doun be loȝnesse. Vor ase moche ase man is more perfit þe more he is milde and þe lesse himzelve prayseþ þeroſ me kan zigge he þet is mest worþ he him mest loȝeþ. þanne þe guode perfite men ſſel by aſe þet trau þet is ykarked mid frut þe more hit bouȝ to þe grunde. Ine anoþre manire me may onderſtonde þet þe Angles yden doun vor þe guode men þet ledeþ lif of Angel an erþe be hire holyhede huanne hi byeþ yclive op to þe heȝeste stape of contemplacion huyder þe yefþe of wysdom hit let þet is alsuo ygoyned to God þet he voryet al þet is onder god be þe greate zuetnesse þet þe herte velþ þet is alsuo iroted ine God þet he lyest alle alle oþre lustes zuo ham behoveþ oþerhuyl guo doun of þise zuetnesse of þise reste of þise loste vram his zuete bryesten of solas huer God ham deþ zouke ine þe contemplacion to þe workes of þe bysye lyve huerof we habbeþ above yspeke huer þe parfite abide ſſolle and vor hare note gostlich and vor oþren.

Anoþre ſecle þer is huervore hit behoveþ guo doun of þo ilke zete of contemplacion huer þe gost of wisdom woneþ. Vor þe corrupcion of þe vlesse is zuo grat þet þe gost ne may ine þise live dyeadlich longe bleve in zuo heȝ stat of contemplacion ne yvele þe ilke greate zuetnesse þet paseþ alle lostes þet me may yvele ine þise wordle aſe þo wyteþ þet hit habbeþ yproved. þervore þe ayenwyȝte of þe vlesse is zuo hevy þet he draȝþ þane gost adoun wylle he nolle he and þervore þe ilke greate zuetnesse þet þe herte contemplatif velþ be þe yefþe of wysdome

ine þise dyadliche lyve ne is bote a litel zuelȝ huerby me smackeþ hou God is zuete and zofte as me tasteþ and smackeþ þet wyn er þan me drincþ his volle. Ac huanne me ffol come into þe greate taverne huer þe tonne is betake þet is ine þe live evrelestinde huer þet God of love and of pays is of blisse and of lostes and of solas ffol bi zuo abandones to echēn þet alle ffolle by volle ase zayþ þe Sauter þet al þe wylninge of þe herte ffolle be volveld þer. Huanne God ffol do come ope his vrendes ane vlod of pays ase zayþ þe prophete huerof hi ffolle by zuo vol dronke þet hi ffolle by alle dronke of þe greate plente þet is ine þine house and his ffol do drinke of þe vlode of þine zuetnesse and of þine likinge þet mid þe is þe welle of lyve þet is þe welle evrelestinde þet alneway kuelȝ and fayly ne may þet is God zelf þet is welle of live and sterue ne may huerof arist and geþ doun above alle þe halȝen þet byeþ and ffolle bi ine Paradis a vlod of blisse of lost and of pais zuo grat þet alle þo þet þeroft drinkeþ hi byeþ dronke þet is þet pays and þe blissinge þet ffol by ine þe wordle þet is cominde. Hire vor to wyne and habbe me ffol libbe sobreliche ine þise wordle ase zayþ saynt Austin vor non ne dringþ of þise stremes of pais þet ne is dronke of þe plente of blisse þet ne lokeþ sobrete. þet is þe virtue þet þe yefþe of wysdom zet ine herte aye þe to moche lhede of glotunye vor wysdom tekþ sobrete ase Salomon zayþ. Sobrete is a traw wel precious vor hit lokeþ þe helþe of þe zaule and of þe bodie ase zayþ þe writinge. Of glotonye of mete and of drinke to moche comeþ vel greate ziknesse and ofte þe dyaþ vor be to moche drinke and ethe sterfþ moche volk and þe dyaþ his nimþ sodaynliche ase me nimþ þane viſ by þe cheake þet is to zigge þe morsel ine þe mouþe.

þise virtue me ffol loky toppe alle þinges vor þe guodes þet hi deþ to þan þet his wel lokeþ. Verst sobrete lokeþ be skele and to þe onderstandinge hire vridom þet dronkenesse hire benymþ vor þe ilke þet is dronke is zuo ynome of wyn þet he lyest skele and onderstandinge and is ase adrayngt ine wyni and huanne he wenþ drinke þet wyn þet wyn dryngþ him. þe oþer guod þet sobrete makeþ is þet hi delivreþ þane man of to voul þreldom þet is of þe þreldome of þe wombe vor þe glotoun

and þe to moche nimere of metes makeþ of hare womben hare god ase zayþ zayne Paul. Vorzoþe moche he him onworþeþ þet serveþ to ane zuiche voule lhorde ase to his wombe huerof ne may go out bote velþe and stench. Ac sobrete lokeþ man ine his lhordssip vor þe gost ffel by lhord over þet body and þet body ffel servi to þe goste. þe þridde guod þet sobrete maked is þet hi loki þe gate of þe castele aye þane ost of þe dyevle þet is þe mouþ þet is þe mayster gate of þe castele of þe herte þet þe dyevel asayleþ ase moche ase he may ac sobrete him werþ þe gate þet is þe mouþ and huanne þe gate of þe mouþe is open þe gest of zenne geþ in liȝliche and vor naȝt he viȝt ayen þe oþre zennes þet naȝt wyþhalt his tongue. Huo þet heþ þise virtue he heþ of his bodye þe lhordssip alsuo ase me overcomþ þet hors bi þe bridle. Sobrete heþ þe verste batayle ine þe ost of virtues and lokeþ and wereþ þe oþre virtues þanne þe dyevel vondede verst ase be þe mouþe of oure Lhorde þo he Him zede þet He ssoldes maki of stenes bread. Alsuo he asaylede þane verste man be þe mouþe and him overcom vor he him openede þe gate of his castele þo he him consented to þe vondinge. To loki sobrete ous tekþ kende writinge an alle ffepþe kende þet amang þe bestes man heþ þane leste mouþ be þe bodie. Efter man to þe oþre lemes ydlobled ase þe eȝen [and] earen ac he ne heþ bote enne mouþ. Inc þet ous tekþ kende þet me ffel ethe lite and drinke lite vor kende is mid lite ypayd and be to moche of mete is ofte yveld doun. þe writinge ous tekþ sobrete ine vele manyeres and be manye ase moȝe ysi þo þet conneþ þe writinge onderstonde an þo þet yzyeþ þe lives of halȝen. Efterward alle ffepþes techeþ sobrete vor ine alle ffepþes heþ God yzet riȝte mesure ase zayþ Salomon ine þe holy writinge. Sobrete ne is oþer þing þanne to loki riȝte mesure þet alneway ayhalt þane middel ine to moche and to lite be þan þet scele aliȝt be grace tekþ. Vor ine þise timliche guodes þet þet is to moche to onen is to lite to anoþren and þet þet is to moche to ane poure manne to ane riche manne hit were ofteziþes to lite. Ac sobrete and temperance zet over al mesure. Alsuo inc gostliche guodes ase inc vestinges ine wakiinges inc dissiplines and inc oþre dedes of virtue þet byeþ ydo vor God an vor note of þe zaule zet mesure zuyche

ase scèle acseþ. þe virtue of temperance and of sobrete þe ilke virtues lokeþ mesure scelvolle naȝt onlepiliche ine mete and in drinke ac in alle virtues ase zayþ saynt Bernard. Vor þise virtue zet alle þe þoȝtes alle þe willes alle þe steriynges of þe herte and alle þe wytties of þe bodye outnime þe lhordssip of riȝte scèle ase zayþ Tullius þe wyse zuo þet a liȝte scèle be þe yefþe of wysdome halt ine pese þe lhordssip of þe herte and of þe bodie. And þet is þe ende and þe onderstondinge of alle virtues þet þe herte and þet body by wel yordayned to God zuo þet God onlepiliche by heȝ Lhord ine zuyche manere þet al by ine his boȝsamnesse al þet he heþ ine þe regne of bodye and of þe zaule and þet makeþ sobre love of God þet zet of al þe herte into þe wille of God. þanne zaynt Austin zayþ þet þe virtue of temperance and of sobrete is alone þet is ylocked to God yhollyliche wyþoute corrupcion and ous wyþdraȝþ vram þe love of hier beneþe þet is þe love of þise wordle þet troubleþ þe herte of man and hise zet ine zorȝe and him benimþ riȝtvolle knaulechinge of God and of himzelve alsuo ase me ne ziȝþ naȝt briȝtliche ine þe wetere ystered. Ac þe love of God þet is wel yclensed of alle erþliche love and of alle vleffliche willes zet þe herte ine pais vor hi him deþ and zet ine his oȝene stede þet is ine Gode þer he him resteþ þer he is in pais ne ne heþ blisse ne reste bote þer. þanne zayþ oure Lhord ine his Spelle þou ffelt by ine travayl ine þise wordle ac ine me þou ffelt vinde reste. And saynt Austin zede Lhord min herte ne may by ine pais alhuet hi resteþ ine þe. þe ilke love ne wext naȝt of erþe ne of mares of þise wordle ac hy comþ doun of þe heȝe roche hueroppe hi ys yȝet and ymad þe greate cite of paradis and þe cite of holi Cherche þet is Jesu Crist ope huam byeþ yset and ymad vestliche be guode bileave þe stronge casteles þet bycþ þe herten of guode men. Of þo heȝe roche comþ doun þe welle of love ine herte þet is wel yclenzed vor þe love of þe wordle. þe ilke welle is zuo clier and zuo yzendred þet þe herte hire yknauȝ and yziȝþ hire zelve and hire Makiere alsuo ase me yziȝþ ine ane vayre welle wel yzendred. Ope þo welle þe herte resteþ efter þe travayl of guode workes ase we redeþ of Jesu Crist oure Lhord þet þo He hedde zuo moche yguo þet He wes al weri. He him zette and restede ope þe welle. þe ilke

welle bove þet guod herte he þet him wille berȝe him resteþ is þe love of God. þe ilke welle is zuo zuete and of zuo guod smac þet þe ilke þet þerof dringþ voryet alle oþre zuetnesses and oþre smakkes. þe ilke welle ne velþ naȝt þane faut ne þe erþe ne þane merss of þise wordle and þervore hy is zuete and of guod smac to drinke vor ase moche ase þe welle yvelþ lesse of þe erþe zuo moche hi is þo holer and þe betere of to drinke. þet is þe welle of wytte and of wysdome vor þe ilke þet þerof dringþ he knauþ wyt and wysdom and velþ and smackeþ þe greate zuetnesse þet is ine God and þet is þe heȝeste wyt of man wel to knawe his fseppere and Him lovie mid al his herte vor wyþoute þise filosofie alle oþre wyttes ys folye.

Zuych wyt zet þe Holy Gost ine herte þanne He him yefþ þane yefþe of wisdom þet is herte of gostliche blisse and hire adraynkþ and makeþ him dronke of holy love. Huet wyt is þet þet þe Holy Gost zet into þe herte wel yclenzed þet ich habbe hier bevore yffewed huer þet is spek of þe wyttes of þe zaule ate ginninge of þe draȝþe of virtue and þervore ich paci þe ffortlaker. þet gostliche wyt þet comþ of stedevest love of God makeþ þe herte sobre and zofte and alle þinges amesureþ zuo þet þe herte þet is ine zuich stat is ine payse ase hi may by ine þise dyadliche live vor ine þise wordle non ne may libbe wyþoute torment wyþoute zome viȝtinge of temptation þet God zent ofte vor to vondi his knyȝtes and vor þan þet hi conne usy of armes of virtue vor oþerlaker hi ne moȝe by guode knyȝtes þanne me couȝe maky þe tornoymens ine time of pays. Ac huanne þe guode knyȝt het overcome þet tornoyment he went ayen to his house þer he him resteþ al in eyse. Alsuo deþ þe guode herte huanne hi heþ wel yvoȝte and heþ overcome þet tornenoyment of vondinges ha comþ ayen to himzelve and him resteþ in God þet him comforteþ efter þe travayl zuo þet he þer voryet al his travayl and ne þengþ bote of God huer he vint al þet he wilneþ þet is þet frut þet þe traw of sobrete berþ þet comþ of þe yefþe of wysdom ase ich habbe above yzed.

OF þE STAPES OF SOBRETE.

Ase ich habbe above yffewed sobrete ne is oþer þing bote to loky riȝte mesure ine alle þinges. Ac specialliche ine vyf þinges me f sel loki mesure þet byeþ alsuo ase zeve stapes huerby wext and profiteþ þet traw of sobrete.

þe verste stape of sobrete is þet me zette mesure in his onderstondinge spacialliche to þe articles and to þe poyns of þe beleave. þe ilke overgeþ mesure þet wyle zechen kendelich skele ine þan þet is above onderstondinge ase doþ þe Bougres and þe misbylefde þet wylleþ mesuri þe beleave be hare onderstondinge ac hi f folden mesuri hire onderstondinge and hare skele to þe mesure of þe beleave þet God ous heþ yyeve. And Salomon zayde to his zone Vayre zone do into þine wytte mesure. þet is to zigge þet þou ne bi naȝt of zuo oȝene wytte ne naȝt zuo ypiȝt in þine overweninge þet þou ne flechchi vor to leve to guod red and þet þou ne lete þine wyt vor to bouȝe to þe wyser þanne þou. And specialliche to þe articles of þe beleave me f sel lete his oȝene wyt and his onderstondinge flechchi and zette ine þreldom of þe beleave ase zayþ zayte Paul naȝt vor to apeluchier ne zechen kendelich scele huer he non ne heþ ase doþ þe bysyte oþer þe malancolien þet byeþ ylich þan þet zekȝ þe crammes ines þe russoles oþer þan þet zekþ þet vel ine þe aye oþer þane knotte ine þe resse.

þe oþer stape is þet me zette mesure ine þe loste and mid þe likinge of þe wille þet me ne him aslaky naȝt to moche þane bridel to yerne to lostes of þe vlesse ne to þe covaytise of þise wordle. þanne þe wyse zayþ ine þe writinge Ne volȝe naȝt he zayþ þe covaitises ne þe wylninges of þine herte and þe miswende to do þi wyl þet þou hit ne volvelle naȝt and yeld guod skele vor yef þou dest to þine herte his wyl þou makest blisse to þine vyendes þet byeþ þe dyevlen of helle. Vor alsuo ase þe ilke þet makeþ blisse to his vo ayens huam he f sel viȝte huanne he him yelt to him overcome yef he him yelt overcome to þe dyevle þet him consenteþ to his euele wylninges. þervore zayþ zayte Peter þe apostel ich you helsny þet ye ase oncouȝe and pilgrimes you loki vram wilninges. þe ilke þet is pilgrim and ine oncouȝe contraye huer byeþ

manyc þyeves an robberes þet aspieþ þe pilgrims and wayteþ þe wayes ham lokeþ moche þet hi ne valle ine þe honden of þyeves and þengþ hou he may gno zikerliche. Alle þe guode men ine þise wordle byeþ oncouþe and pilgrimis. Hi byeþ oncouþe vor hi byeþ oute of hare contraye þet is Paradys þet is þe contraye and heritage to guode men. Hi ne byeþ þenclinde bote vor to volvelle hire jornayes alhuet hi comeþ to hare eritage þet is þe cite of Paradis þet þe guode pilgrims zechþ ase zayþ Paul þet ne habbeþ ne nolleþ habbe þe eritage hier in þise wordle. Zuyche pilgrims þet willeþ guo zikerliche hi doþ ham ofte ine guode velaþrede and ine zikere guoinge. þe guode velaþrede þet let zikerliche and guoþ riȝtvolliche is byleave and love. Beleave let þane way to pilgrimes ac love his berþ zuo þet þe way ham greveþ lite oþer naȝt. Huo þet heþ zuyche velaþrede he ne heþ of þyves none drede þet wayteþ þe wayes þet byeþ dyevlen þet nimeþ and robbeþ alle þo þet none zuiche velaþrede ne habbeþ þet byeþ þo þet wylleþ do hyere hyre lostes þet ham doþ into þe honden and into þe grines of þe dyevle. Beleave and love of God ofhalt þe herte and his wyðdraȝt vram queade þoȝtes and vram fole lostes þet he ne consenti alsuo ase me ofhalt þane voȝel be þe ges þet he ne vly to his wylle. þe herte is ase þe voȝel þet wolde vly to his wylle and bote hy by ofhealde be þe ges of beleave and of love hy vlyȝþ perilousliche zuo þet hy hyre spilþ and valþ into þe grines of þe voȝelere of helle þet is þe dyevel þet ne wylneþ bote to nime þane voȝel. þervore þe guode man and þe wyse wyðdraȝeþ hare wyl and hare lostes and hare þoȝtes be temperance and be sobrete. Huerof Senekes zayþ Yef þou lovest to bi sobre and atempre wyðstore and wyðdraȝ þine willes and zete ane brydel to þine covaytises. Vor alsuo ase me wyðhalt þet hors by þe bridle þet hi ne guo naȝt to his wille alsuo me ffel ofhyealde þe herte be þe briddle of sobrete þet hy ne yeve hire naȝt to þe wille nc to þe covaytise of þise wordle.

þe þridde stape of sobrete is zette and loki mesure ine wordes. Huerof Salomon zayþ þet þe wyse and þe wel ytoȝte tempreþ and mesureþ his wordes and saynt Jerome zayþ þet mid veawe wordes is yproved mannes lyf þet is to zigge by þe wordes me may yknawc þe

folyes and þe wyttes of men. Vor ase me knauþ þet zuin be þe tonge
 yef hit ys hol oþer above yzawe and þervore zayþ þe wyse ine þe
 writinge þet þe wordes of þe wyse byeþ yweȝe ine þe waye þet is to
 zigge þet þe wyse ffel zuo weȝe þe wordes ine þe waye of skele and of
 discrecion þet þer ne by naȝt to wyþnymene. Zome volk byeþ þet ne
 moȝe ham naȝt hyalde still ne naȝt ham loki þet hi ne zigge by hit
 leazinge. Þet byeþ ase þe melle wyþoute scluse þet alneway went be þe
 yernynge of þe wetere vor hi habbeþ ase vele wordes ase þer comþ of
 weter to þe melle. Ac þe wise zetteþ þe scluse of discrecion vor to
 ofhealde þet weter of fole wordes and to vele þet hi ne guo be þe melle
 of þe tongue. Þervore zayþ þe wyse ine þe writinge Yziȝ þet weter
 yerne þet is to zigge Hald þine wordes ine þe scluse of discrecion vor
 ase zayþ Salomon Huo þet let guo þet weter to his wille he is ofte
 cause of strif and of chidinge and of manie kuedes þet comeþ of kueade
 tongue ase ich habbe bevore yzed ine þe chapitele of vices huer ich spek
 of þe zenne of þe tongue. Þervore zayþ wel þe wyse ine þe writinge
 Do zayþ he þine wordes ine waye and guod bridel ine þine mouþe and
 nim hede þet þou ne valle be þine tongue bevore þine vo þet þe asspieþ.
 Anoþer zayþ Do to þine mouþe a dore and a loc and to þine wordes a
 waye and a yok. Huo þet ne weȝþ his wordes in þe waye of discrecion
 and ne ofhalt naȝt his tongue by þe bridle of skele þet ffel ofhyealde
 þe tongue of kueade wordes he valþ liȝtliche ine þe honden of his von
 þet byeþ þe dyevlen þet over al ous aspieþ and wayteþ. Huanne þe
 von þet viȝteþ aye þane castel yef hi vyndeþ þe gate oppe hi guoþ in
 liȝtliche alsuo þe dyevel þet viȝt wyþ þane castel of þe herte huanne he
 vint þe gate oppe þet is þe mouþ he nimþ liȝtliche þane castel. And
 þervore zayde Daviȝ ine þe Sautere Ich sette guode lokinge to þe
 mouþe aye mine yvo þet is þe dyevel. þe lokinge of þe mouþe þet is
 skele and discrecion þet exameneþ þe wordes er þan hi guo out ate
 moþe. þis is þe viȝt huerof þe wyse spekþ ase ich habbe above yzed
 huer me ffel weȝe þet word er hit by yzed. And þou ffelt ywyte þet
 zoȝnesse halt þise riȝtvolle waye. Vor zoȝnesse acordeþ þe onder-
 stondinge of þe herte and þet word of þe mouþe as hit is ine þe herte.

þis waye ne ffel hongi of þis half ne of yend half a riȝt half ne a left half þet vor none prive love of man ne of wyfman ne vor timlich note ne vor hate of oþren me ne ffel lete to zigge zoþ huer þet me ffel and huanne hit is nyed ne leazinges ne valsnesse me ne ffel zigge vor nenne man.

Ase me ffel loki mesure ine wordes alsuo me ffel loki mesure ine hyerþe vor ase wel me may zeneȝy ine kuede hyerþe ase ine kueade speche. þanne þe ilke þet yhyerþ bleþeliche missigge oþren ys partner and velaze of þe zenne of þan þet he yherþ þet. Non ne wolde zigge bleþeliche kuead of oþren nameliche tovore greate men bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halȝen zayþ þet non ne ffolde by misziggere bote þer by an hyerere. þervore Salomon zayþ þe norþene wynd toþrauþ þe raynes and þe lourinde chiere þe wordes of þe missiggere. þise greate men hi ffolden wel ham loki þet hi hiereþ and þet hi leveþ þet hi vindeþ veawe þet zoþ ham zigge. Ac vlatours and lyeȝeres byeþ to grat cheap ine hare cort þe meste dierþe þet is aboute ham is of zoþnesse an of trewþe and þervore hi byeþ ofte ygiled. þet hi yhereþ bleþeliche and yleveþ liȝtliche þet me ham zayþ and þet ham likeþ. Senekes zayþ þet þer ne lackeþ to greate lhordes bote zoþ ziggeres vor hi habbeþ lyeȝeres and vlatours to greate cheape and veawe zoþ ziggeres. Me ffel habbe þe earen opene vor to hyere bleþeliche þe guode wordes þet byeþ worþ to þe help of zaule. and yffet to fole wordes ydele and queade þet moȝe do harm and ne moȝe do guod. þervore þe wyse zayþ ine þe writinge Stoppe þine earen mid þornes and ne hyer naȝt þe queade tongen. þe queade tongue is tongue of eddre of helle þet þe misziggeres bereþ and envenimeþ þo þet his yhereþ. Aye zuyche tongen me ffel stoppi þe yeren mid þornes mid þe drede of oure Lorde oþer mid þe þornes huermide God wes ycorouned vor beþenchinge of His Passion vor huo þet heþ drede of God and beþenchinge of His Passion he nolde naȝt bleþeliche yhyere þe misziggeres ne flatours ne fole wordes ne lodliche. In anoþre manere me may onderstonde þis word. Stoppe þine yeren mid þornes. þe þornes þet prikieþ betokneþ harde wordes and prekiinde hervore me ffel wyþnime þe

missiggeres and maki his stille and ffewy semblont þet me ne hierþ his naȝt bleȝeliche. þer is an eddre þet is yhote ine Latin Aspis. þet is of zuiche kende þet hi stoppeþ þet on eare mid erþe and þet oþer mid hare tayle þet hi ne yhere þane charmere. þe ilke eddre ous tekþ a wel grat wyt þet we ne hyere naȝt þane charmere þet is þe lyeȝere and þe flatour þet ofte becharmeþ þe riche men. Ac huo þet stoppeþ on eare mid erþe and þet oþer mid þe tayle he ne ffolde habbe none hede to bi becharmed of þe dyevle ne of kueade tongen. þe ilke stoppeþ þet on eare mid erþe þet þengþ þet his is of erþe and to erþe ffel come and zuo þenche his voulhede and his ziknesse huervore he him ffel moche mildi and naȝt him praysy. þet oþer eare stoppi mid þe tayle vor to beȝenche of þe dyaþe þet him ffel wel astonie. Huo þet þus couȝe stoppi his earen he nolde yhyere bleȝeliche zigge ne recordi þing þet ffolde misliki God and zuo ffolde he by wel ytempred and amesured ine hyerþe and ine lhestinge. And þis is þe verþe stape of sobrete.

þe vifte stape is to loki mesure of ssredinge of precious robes huerof me paseþ moche mesure and makeþ moche of overdoinges and þervore þet overdede is grat zenne and vele ȝiþe anchesoun to zene ine . . . en þervore me ffel ine zuyche þinges loky mesure. Vor hit is to moche of pris and to moche bysy agrayþinge ne were zenne. Oure Lhord ne speke naȝt zuo stefliche ine his Spelle aye þe queade riche þet zuo ofte ham ssrededþ ase of to zofte Bougeren and of to moche of pris pourpre. Moche is he fol vorzoþe and child of wytte þet of his ssredinge is proud. Me ffolde him wel hyealde fol þet were proud to bere þe ssredinge þet ne ffolde by bote a tokne and a beȝenchinde of þe ffame of his vader and of his oȝene. þes wone of robes nes yvormde bote vor þe zenne of oure verste vader vor to wry his confusion and oure. Huanne me yziȝþ bere ane byrie þet is tokne þet þer is wyȝine a dyad alsuo hit yvalþ ofte þet onder þe vayre robes is þe zaule dyad be zenne and nameliche ine þan þet ham gledyeþ and predeþ. Yef þe pokoc him prette vor his vayre tayle and þe coc vor his kombe hit ne is no wonder þet kende ham heþ yyeve an doþ be hare kende ac man oþer wyfman þet heþ wyt and skele and wot wel þet kende ne heþ naȝt yyeve him þet ilke ssroud

he ne ffel him naȝt prede of þe ffredinge of his bodye ne of þe quayntises of his heucde þervore sayþ þe wyse ine þe writinge Ne glede þe naȝt ine vayr ffroud. And zayne Paul þus zay þet þe wyfmen hi ffolle ham agrayþi mid sobrete þet is to zigge be mesure and wyþoute overdoinge be þe stat þet þe wyfman acseþ. Vor zoþe þet ne is naȝt wyþoute overdoinge þet on wyfman ffel habbe vor hare body ine one yere zuo vele payre of robes and of diverse maneres hueroft manye poure miȝten by sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende yyeve vor Godes love to þe poure yet hit were zomþing ac hi byeþ ofte yyeve to rybaus þet is wel grat zenne. Þervore me ffel loki mesure ine zuyche þinge be þe stat þet þe persone acseþ ase ich habbe above yzed.

✓ þe xixte stape of temperance and of sobrete is þet ech loki guode mesure ine his contenonce and ine his beringe. þanne Seneke zayþ Yef þou art sobre and atempred nim þou hede þet þe steriynges of þine herte ne of þine bodye ne by voule ne onworþi vor of þe discordance of þe herte comþ þe discordance of þe bodie. Zome þer byeþ zuo childhedi and of zuo nice manere þet hi makeþ hamzelve to by hyealde foles. Hit becomþ wel to man of worffipe and þet is ine grat stat þet he by wel ordine and amesured ine alle his dedes and in alle his ziggings and of vayre contenonce tovore alle men zuo þet non ne moȝe nime of him kueade vorbisne ne þet he ne by yhealde vor fol ne vor child. Vor ase zayþ a grat filosofe Child of elde child of wytte and child of þeawes byeþ al on. þe writinge zayþ þet child of an hondred year ffel by acorsed þet is to zigge þet þe ilke þet heþ volle elde and leveþ ase a child ffel by acorsed of God. þanne zayne Paul zayde of him zelve þo ich wes child ich dede ase a child me þoȝte ase a child ac zeþþe ich com to elde of vol man ich vo . . . alle . . . childhedes. Vor huo þet halt ald man vor child he hine halt vor fol. And þervore zayþ zayne Paul Ne by naȝt child of wytte ac ine queadnesse by lite. Nou is hit þanne guod þing and oneste profitable and worþffipvol to man an to wyfman and nameliche to grat volk þet hi loki scelvolle mesure inc berynge ine contenonce and þet hi by wel ordyne overal and

bevore ~~God~~ and bevore þe volke. And þis is þe zixte stape of þise trawe.

þe zevend stape is to loki mesure ine mete and ine drinke. Vor overdede of mete and of drinke deþ moche harm ine bodie and ine zaule ase ich habbe bevore yzed. þervore zayþ oure Lhord ine his Spelle Nimeþ ye hede þet youre herten ne by ygreved ne ycharged of glotounie ne of dronkhede þet is to zigge þet þou ne do overdoinge of mete and of drinke. Sobrete lokeþ mesure ine mete and ine drinke þet me ne maki overdoinge. Of þe overdoinges þet me wes ywoned to do ine drinke and ine mete ich habbe ynoȝ yspeke ine þe draȝþe of vices huanne þet ich spek of þe zenne of glotounie to huam þis virtue huerof ich habbe yspeke zuo is contrarie specialliche and þervore ich nelle nammore hyer speke.

Nou hest þou yherd þe stapes huerbi þis traw wext and noteþ and yef þou wylt ywyte þe boȝes of þise trawe yziȝ alle þe oþre virtues þet bycþ ycontynent ine þis boc and þou ffelt yvinde overal þise virtue. Vor ase ich habbe yzed above and yffewed þis virtue zet mesure ine alle þe virtues. Huervore ich zigge þet alle þe oþre virtues byeþ boȝes of þise vor hy hyre ffeweþ ine alle þe oþre boȝes. þet traw berþ wel vayr frut and wel smakinde þet is pais of herte ase ich habbe above yzed. Vor huo þet heþ þise virtue he heþ þe herte zuo todeld vram þe love of þe wordle and zuo yyoyned to God be charite. þet is charite love of God vor hi zet all oþre þinges ine voryetinge þet ne byeþ naȝt ydyȝt to God. And ine zuyche manyre þe herte him resteþ ine God huer hi heþ al hire comfort hire blisse and hire lost þet paseþ alle oþre lostes. Zuych comfort zuych lost set þe Holy Gost ine herte þet is volmad ine þe virtue of sobrete þet comþ of þe yefþe of wysdome ase ich habbe above yzed. Vorzoþe he þet zuich pays of herte miȝte habbe and yvele he ffolde him resti ine God þet is þe ende and þe volvellinge and þe somme of his wylninges. He ffolde bi yblissed ine þise wordle and ine þe oþre vor he ffolde habbe ywonne þe ilke blissinge þet God behat ine his Spelle to ham þet þise ilke pais lokede wyþoute brekinge vor He zayþ þet hi byeþ yblissed þe payable vor hi ffolle by ycleped Godes zones. þo byeþ

payzible þet zayþ zaint Austin þet alle þe steriinges of þe herte ordayneþ and zetteþ onder þe lhordssipe of riȝte scele and of þe goste. þos byeþ ycleped children vor hi bereþ þe anliknesse of hire Vader þet is þe God of love and of pais aze zayþ zainte Paul. And þanne pays and love of God is þet þing þet mest makeþ man anlikni to God and þe contrarie to þe dyevle þet is Godes vo. Efterward hi byeþ ycleped Godes zones vor hi volȝeþ al hare Vader wel nier þanne eni oþer vor pays and love him volȝeþ more nyer þanne eni oþer virtue. Efterward hi doþ þe workes of hire Vader vor God ne com into þise wordle bote to maki pays betuene God and man betuene man and Angle betuene man and Himzelve. þanne þo He wes ybore þe Angles zonge vor þet pays þet God hedde ybroȝt into erþe and þervore þet þe volk ne ffolde zechē bote pays. þervore þanne þet hi byeþ Godes zones hi byeþ yblissed ine þise wordle be special grace. Ac þe ilke blissinge f sel by volmad huanne hi ffolle by ine payzible possession of þe eritage of hire Vader þet is of þe riche of hevene huer hi ffolle by ine zikere pays ine pesevol do huer alle lostes ffolle by volveld huer ne may by no kuead ne zorȝe ne adversite ne defaute ac abundance and plente of alle guode blisse and joye wyþoute ende. þet f sel by pais worþfipvol lostvol and evrelestinde pais þet paseþ and overgeþ wyt ase zayþ zaynte Paul. And zeþþe þet hi paseþ alle wyttes hi paseþ alle wordes vor herte non ne may þenche ne mannes tonge telle huet þing is þet pais þet God heþ behote his vrendes. And þervore ich ne ffolde by bote a wlaffere ne zigge þing to þe volle and þervore ich nelle non more zigge ac hier ich wille endi mine matire to þe blisse of oure Lhorde to huam by alle worþfipe þet ous lete wonie ine his velaȝrede huer is lif evrelestinde.

þis boc is ycome to þe ende.
Hevene blisse God ous zende.

AMEN.

Nou ich wille þet ye ywyte hou hit is ywent
 þet þis poc is ywrite mid Engliss of Kent.
 þis poc is ymad vor lewede men
 Vor vader and vor moder and vor oþer ken
 Ham vor to berȝe vram alle manyere zen
 þet ine hare inwyttte ne bleve no voul wen.
 Huo ase God is his name yzed
 þet þis poc made
 God him yeve þet bread of angles of hevene
 and þerto his red
 and ondervonge his zaule
 huanne þet he is dyad. Amen.

Ymende þet þis poc is volveld ine þe eve of þe holy apostles Symon
 an Judas of ane broþer of þe cloystre of Sauynt Austin of Canterberi ine
 þe yeare of oure Lhordes beringe 1340.

THE END.

G L O S S A R Y.

Aesi, to ask, demand, 40, 120; *see* Oksen.
aesyng, a demand, 28.
adreng, to give to drink, 71.
agelt, to sin, 1.
aye, an egg, 203; *see* eyren.
ayenbite, redemption, 1.
alhuet, until, 38, 195, 201, 204.
amer, to corrupt, 97, 98, 163.
amote, an ant, 111.
ampayri, to endamage, 5.
angrise, harm, 116.
angrisi, to hurt, 116.
anheȝ, on high, 114.
anheȝi, to elevate, 15.
anlich, like to, 114, 149, 182.
anlieny, to resemble, 62, 71, 78, 124, 183,
 210.
anliknesse, resemblance, 78, 89, 210.
arn, an eagle, 46.
arȝnes, sloth, 23.
astrapen, to destroy, 11.
ate, at the, 8, 9, 110, 132.
Barat, strife, 28, 34, 46, 57.
behorwi, to make filthy; *see* hor.
beriels, a grave, 7, 18, 183.
berȝe, to save, 211.
bismere, a taunt, 15, 44, 124.
blech, discoloured, 40.
blechi, to soil, befoul, 29, 89, 117, 191.
blending flattery, 5; *see* blonding.

blonder, a flatterer, 45, 141.
blonding, flattery, 43, 57, 111.
bore, borȝe, saved, delivered, 1, 7, 134, 185.
borȝing, salvation, 161.
bosyne, a trumpet, 108.
boterel, 150.
Bougre, a Bulgarian, a heretic, 13, 31, 48,
 53, 105, 203, 207.
Calowe-mouse, a bat, 18.
caorsins, money-lenders, 25.
cheast, strife, 49, 50.
conioun, a low person, 59.
crouch, a cross, 30.
erammel, a crooked place, 203.
crete, a cradle, 107.
Dead-wed, a mortgage, 26.
dedbote, satisfaction, 22, 23.
diȝten, to prepare, 3.
Ele, an awl, 50.
emeristen, a fellow-Christian, 5, 50.
emne, even; 119.
emni, to even, 10.
ennelepi, one, single, 57, 115.
ereg, a witch, 29.
efffe, ashes, 107.
eyren, eggs, 142.
Flechchi, to bend, 203.
gamelos, 47.
gavel, usury, 5, 88.
gaveler, a usurer, 25, 105, 106.

- gaveling, usury, 25.
 gavelock, a javelin, 166.
 gemen, a game, 33.
 gerse, grass, 19, 20.
 godeſti, to scold, 50.
 godeſting, scolding, 49.
 godzyb, a godfather, 36.
 godzybbe, a godmother, 36.
 Halk, a corner, 18, 27, 112, 169.
 havedliche, capital, 9.
 helsny, to entreat, 203.
 hierþe, hearing, 42, 206, 207.
 hol, pure, 202.
 holyer, a fornicator, 38.
 hondredaȝte, the hundredth, 188.
 hor, corruption, 107, 183.
 huaune, whence, 101.
 Inwit, the soul or conscience, 1, 2, 3, 32,
 64, 106, 113, 121, 137.
 iȝen, iron, 110, 133.
 iþorsse, thrashed, 110.
 Kempe, a champion, 37.
 kuead, wicked, 5, 190.
 kuead, wickedness, 18.
 kueadhed, wickedness, 25.
 kueadliche, wickedly, 4, 18.
 kueadness, wickedness, 191.
 kueadvol, full of wickedness, 2.
 kuelȝ, to spring up, 199.
 kueme, to please, 18.
 kuemyng, pleasing, 18.
 Lae, spot, 161.
 lambren, lambs, 409.
 lesnes, remission, 8.
 leȝȝe, to laugh, 87.
 lheneliche, feebly, 22.
 lhevedi, a lady, 17.
 lickeſtre, a letcher, 42.
 liexni, 50.
 lifnoþ, sustenance, 109.
 liȝtbere, Lucifer, 10.
 los, reputation, 5.
 loverede, affection, 114, 115, 118, 185.
 lucernere, the lynx, 62.
 Manhode, feudal service, 12, 13.
 manslaȝþe, manslaughter, 42.
 manslaȝþe, a murderer, 44, 89.
 menness, communion, 8.
 meteles, a dream, 131.
 momene, an idol, 2.
 mory, to become mouldy, 61.
 Namecoȝhede, fame, 17.
 niker, a syren, 46.
 niþing, a contemptible fellow, 109, 122.
 note, advantage, 126, 187, 200.
 note, to profit, 209.
 Ofaxi, to understand, 120, 121.
 oksen, to ask, require, 2, 40, 84, 88, 168.
 onlepi, one, single, 7, 8, 54, 56, 79.
 onlepihede, singleness, 14.
 onlepiliche, singly, 41, 58, 85, 89, 99.
 onlosthede, disinclination, 22.
 onryȝe, uncovered, 68, 87.
 onworþi, to despise, 13, 15.
 onworþhede, contempt, 13.
 onworþnes, contempt, 13.
 opwening, arrogance, 14.
 orped, valiant, 146.
 oȝing, possession, 27.
 oȝener, a possessor, 27.
 oþerlaker, otherwise, 6, 62, 72.
 Renay, a renegade, 12, 13.
 renay, to disclaim, abjure, 13, 31.
 reard, voice, fame, 16, 46, 169, 170.
 romongour, a seller, 33.
 roppe, the entrails, 47.

- roȝe, covered, 5.
 russol, a reed, 203.
 Schelvol, reasonable, 38
 snegge, a snail, 23.
 snode, a morsel, 59, 86, 175.
 smeriels, ointment, 150, 174.
 stern, a star, 131.
 stor, incense, 169.
 ffarnebod, a beetle, 46.
 fseawere, a mirror, 64, 125, 141, 162, 190
 fseppe, a creature, 71.
 fsepper, a creator, 2, 62, 161.
 fsepping, a creature, 125, 161.
 fsepp, a creature, form, 87, 125.
 fsettle, a bolt, 73.
 Toppe, above, 2, 82, 199.
 trau, a tree, 73, 74.
 triacle, a remedy, 11, 46, 114.
 Valouwi, to fade, 62.
 velaȝi, to associate, 79.
 velaȝrede, company, 79.
 vendonging, manuring, 26.
 verlich, immoderately, 41.
 verlichhede, excess, 41.
 vernyere, past years, 71.
 vorbisne, an example, 34, 67, 89.
 vlindre, a moth, 165
 volkrede, society, 157.
 vreme, profit, 31, 73, 91.
 vremvol, profitable, 61, 62.
 vreþie, to secure, 3.
 Wefde, wyefde, an altar, 8, 86, 87, 133, 189, 190.
 wermene, of worms, 173.
 wern, to refuse, 151.
 wlatfer, one who speaks indistinctly, 210.
 wlating, disgust, 142, 154, 173.
 wlatvol, disgusting, 193.
 woenes, moisture, 73.
 wose, slime, 67, 68, 98, 143, 157.
 wreȝe, covered, 74.
 Yefþe, a gift, 121.
 yemere, anxious, 173.
 ynoȝliche, sufficiently, 41.
 Zixtiaȝte, sixtieth, 188.
 zorvollaker, more sorrowfully, 69.
 zuelȝ, swallowing, 41, 63, 82, 96.
 zuelȝing, swallowing, 70.
 zuolȝ, a plough, 195.
 þales, nevertheless, 2, 4.
 þellich, of this sort, 2, 4, 5.
 þerle, an aperture, 164.
 þiefþe, theft, 2, 25
 þierne, a female slave, 101.
 þiestre, dark, 33, 126.
 þiestreliche, darkly, 196.
 þiestreness, darkness, 84, 152, 161, 195.
 þof, although, 125.
 þornhog, a hedgehog, 50.
 þreapni, to threaten, 65, 75, 95.
 þreapnyng, threatening, 28, 49, 50.
 þrittaȝte, the thirtieth, 188.



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